STUDENT NOTE BOOK

"ARISE, AWAKE AND MANIFEST THE DIVINITY WITHIN"

Sri Ramakrishna Vidyarthi Mandiram

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। श्रीरामकृष्णाय नमः परमात्मने ।

SADHANA

Br. Viswanath
of Sri Thakur and Sri Ma.

रात्रिर्गमिष्यति भविष्यति च प्रभातं (सु)
भास्वानुदेष्यति हसिष्यति पङ्कजं च। (भा)
इत्थं विचिन्तयति कोशगते द्विरेफे
हा! हन्त! हन्त! नलिनीं गज उज्जहार॥

"And yet more is to be found in me"

— The motto of Maeterlinck

As the shadows were awakening and a scent of the morn was carried on the breeze, I saw an eagle descending from the mountain-tops. It came down without a flutter of the wings into the valleys, and there disappeared among the shadows of the black mounts. At the end of the day I saw it return again to its abode among the mountain peaks, far away from the strife, the struggle and the jostle of the world.

So is a man who has seen the vision of Truth, who has, during his strife in the world, established for himself the eternal goal. Though he may wander among the transient the and lose himself among the shadows, yet all his life be guided by that goal. As the eagle soars to its abo so will he soar beyond all sorrows, beyond all fleeting pleasures and passing joys.

— "Life in Freedom"

Book

Sri Aurobindo

BASES OF YOGA

1936

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CALM, EQUALITY.

1. It is not possible to make a foundation in Yoga if the mind is restless. The first thing needed is quiet in the mind. Also to merge the personal consciousness is not the first aim of the Yoga: the first aim is to open it to a higher spiritual consciousness and for this also a quiet mind is the first need.

2. The first thing to do in sadhana is to get a settled peace and silence in the mind. Otherwise you may have experiences, but nothing will be permanent. It is in the silent mind that the true consciousness can be built.

A quiet mind does not mean that there will be no thoughts or mental movements at all, but that these will be on the surface and you will feel your true being within separate from them observing but not carried away, able to watch and judge them and reject all that has to be rejected and to accept and keep all that is true consciousness and true experience.

Passivity of the mind is good, but take care to be passive only to the Truth and to the touch of the Divine Sakti. If you are passive to the suggestions and influences of the lower nature you will not be able to progress or else you will expose yourself to adverse forces which may take you far away from the true path of Yoga.

Aspire to the Mother for this settled quietness and calm of the mind and this constant sense of the inner being in you standing back from the external nature and turned

The forces that stand in the way of sadhana are the forces of the lower mental, vital and physical nature. Behind them are the adverse powers of the mental, vital and subtle physical worlds. These can be dealt with only after mind and heart have become one-pointed and concentrated in the single aspiration to the Divine.

3. Silence is always good; but I do not mean by quietness of mind entire silence. I mean a mind free from disturbance and trouble, steady, light and glad so as to open to the Force that will change the nature. The important thing is to get rid of the habit of the invasion of troubling thoughts, wrong feelings, confusion of ideas, unhappy movements. These disturb the nature and cloud it and make it difficult for the Force to work; when the mind is quiet and at peace, the Force can work more easily. It should be possible to see things that have to be changed in you without being upset or depressed; the change is the more easily done.

4. The difference between a vacant mind and a calm mind is this: that when the mind is vacant, there is no thought, no conception, no mental action of any kind except an essential perception of things without the formed idea; but in the calm mind, it is the substance of the mental being that is still, so still that nothing disturbs it. If thoughts or activities come, they do not rise at all out of the mind, but they come from outside, and cross the mind as a flight of birds crosses the sky in a windless air. It passes, disturbs nothing, leaving no trace. A mind that has achieved this calmness can begin to act, even intensely and powerfully; but it will keep its fundamental stillness — originating nothing from itself but receiving

from Above and giving it a mental form without adding anything of its own, calmly, dispassionately, though with the joy of the Truth and the happy power and light of its passage.

5. It is not an undesirable thing for the mind to fall silent, to be free from thoughts and still — for it is of tenest when the mind grows silent that there is the full descent of a wide peace from above and in that wide tranquility the realisation of the silent Self above the mind spread out in its vastness everywhere. Only, when there is the peace and the mental silence, the vital mind tries to rush in and occupy the place or else the mechanical mind tries to raise up for the same purpose its round of trivial habitual thoughts. What the Sadhaka has to do is to be careful to reject and hush this outsiders, so that during the meditation at least the peace and quietude of the mind and vital may be complete. This can be done best if you keep a strong and silent will. That will is the will of the Purusha behind the mind; when the mind is at peace, when it is silent, one can become aware of the Purusha, silent also, separate from the action of the nature.

For the discovery of the true individual and building up of it in the nature, two things are necessary, first to be conscious of one's psychic being behind the heart and, next, this separation of the Purusha from the Prakriti. For the true individual is behind, veiled by the activities of the outer nature.

6. .... all developed mental men, those who get beyond the average, have in one way or other or at least at certain times and for certain purposes to separate the two parts of the mind, the active part which is a factory of thoughts and the quiet masterful part which is at once a Witness

and a will, observing them, judging, rejecting, eliminating, accepting, ordering corrections and changes, the Master in the House of Mind, capable of self-empire, samrajya.

The Yogi goes still farther; he is not only a master there, but even while in mind in a way, he gets out of it as it were, and stands above or quite back from it and free. For him the image of the factory of thought is no longer quite valid; for he sees that thoughts come from outside, from the Universal Mind or universal Nature, sometimes formed and distinct, sometimes unformed and then they are given shape somewhere in us. The principal business of our ~~life~~ mind is either a response of acceptance or a refusal to these thought-waves (as also vital waves, subtle-physical energy waves) or this giving personal-mental form to thought-stuff (or vital movements) from the environing Nature-Force.

7. The first step is a quiet mind — silence is a farther step, but quietude must be there. and by a quiet mind I mean a mental consciousness within which sees thoughts arrive to it and move about but doesnot itself feel that it is thinking or identifying itself with the thoughts or call them its own. Thoughts, mental movements may pass through it as wayfarers appear and pass from elsewhere through a silent country — the quiet mind observes them or doesnot care to observe them, but, in either case, doesnot become active or lose its quietude. Silence is more than quietude. it can be gained by banishing thought altogether from the inner mind keeping it voiceless or quite outside, but more easily it is established by a descent from above — one feels it coming down, entering and occupying or surrounding the personal consciousness which then tends to merge itself in the vast impersonal silence.

8. Experience in the sadhana is bound to begin with the mental plane, — all that is necessary is that the experience should be sound and genuine. The pressure of understanding and will in the

mind and the Godward emotional urge in the heart are the first two agents of Yoga, and peace, purity and calm (with a hushing of the lower unrest) are precisely the first basis that has to be laid; to get that is much more important in the beginning than to get a glimpse of the supra physical worlds or to have visions, voices and powers. Purification and calm are the first needs in the Yoga. One may have a great wealth of experiences of that kind (worlds, visions, voices, etc.) without them, but these experiences occurring in an unpurified and troubled consciousness are usually full of disorder and mixture.

At first the peace and calm are not continuous, they come and go, and it usually takes a long time to get them settled in the nature. It is better therefore to avoid impatience and to go on steadily with what is being done. If you wish to have something beyond the peace and calm, let it be the full opening of the inner being to the consciousness of the Divine Power working in you. Aspire for that sincerely and with a great intensity but without impatience and it will come.

9. (calm) It does remain when engaged in work because it is still confined to the mind proper which has only just received the gift of silence. When the new consciousness is fully formed and has taken entire possession of the vital nature and the physical being (the vital as yet is only touched or dominated by the silence, not possessed by it), then this defect will disappear.

The quiet consciousness of peace that you now have in the mind must become not only calm but wide. You must feel it everywhere, yourself in it and all in it. This also will help to bring the calm as a basis into the action.

.... Have confidence in the final result and give time for the Power to do its work.

10. Do not be troubled by your surroundings and their opposition. These conditions are often imposed at first as a kind of ordeal. If you can remain tranquil and undisturbed and continue your sadhana without allowing yourself to be inwardly troubled under these circumstances, it will help to

give you a much needed strength, for the path of yoga is always beset with inner and outer difficulties and the sadhaka must develop a quiet, firm and solid strength to meet them.

... The inner spiritual progress does not depend on outward conditions so much as on the way we react to them from within — that has always been the ultimate verdict of spiritual experience. It is why we insist on taking the right attitude and persisting in it, on an inner state not dependent on outer circumstances, a state of quietude and calm, if it cannot be at once of inner happiness, on going more and more within and looking from within outwards instead of living in the surface mind which is always at the mercy of the shocks and blows of life ...

To remain quiet within, firm in the will to go through, refusing to be disturbed or discouraged by difficulties or fluctuations, that is one of the first things to be learned in the Path. To do otherwise is to encourage the instability of consciousness, the difficulty of keeping experience of which you complain. It is only if you keep quiet and steady within that the lines of experience can go on with some steadiness — though they are never without periods of interruption and fluctuation; but these if properly treated, can then become periods of assimilation and exhaustion of difficulty rather than denials of sadhana.

A spiritual atmosphere is more important than outer conditions, if one can get that and also create one's own spiritual air to breathe in and live into it, that is the true condition of progress.

11. To be able to receive the Divine Power and let it act through you in the things of the outward life, there are three necessary conditions: ① Quietude, equality — not to be disturbed by anything that happens, to keep the mind firm

[illegible]

[illegible]

12. [illegible]

[illegible] does not insist acceptance. It, for instance, there is [illegible] equality, not to be troubled or disponcelent, [illegible] imperfections or mental errors.

13. [illegible] circumstances, however, disagreeable the conduct of others, you must learn to receive them with a perfect ease and without any disturbing reaction. These things are the test of equality. [illegible]

14. [illegible]

[illegible] times.

15. [illegible] not to be disturbed, [illegible]

[illegible] the right attitude, but it is necessary [illegible] [illegible] [illegible] [illegible] world to bear its pain and shame on their account, [illegible] [illegible] [illegible] nature cannot be done in a day.

FAITH, ASPIRATION, SURRENDER

1. This Yoga demands a total dedication [illegible] [illegible] impossible.

You must go into yourself and into a complete dedication to the [illegible] mental preferences must fall away from you, all [illegible] [illegible]

[illegible] Whatever [illegible] to come [illegible] outgoing [illegible] action must proceed from [illegible] personal [illegible] the ego.

2. Not to impose one's mind and [illegible] will on the Divine but [illegible] receive the Divine's Will and [illegible] [illegible] "this is my right, want, claim, need, requirement, [illegible]" [illegible] [illegible] giving [illegible] you receive will be the right thing for you.

3. Faith, reliance upon God, surrender [illegible] [illegible] Divine [illegible].

4. [illegible] in your nature. [illegible] [illegible] by [illegible] [illegible] Divine force that [illegible] [illegible] will [illegible].

5. [illegible]

[illegible] a strong aspiration in the heart which will bring about a [illegible] or feeling of the presence of the [illegible]

is offered. The Bhakta does not rely on his own effort alone, but [illegible]

6. [illegible]

7. [illegible] is not possible in so short a time — for a complete surrender means to cut [illegible] [illegible] fixed and the first seeds start on its rest in practice.

8. All sincere aspiration bears effect; if you are sincere you will grow into the Divine Life.

To be entirely sincere means to desire [illegible]

9. [illegible] [illegible] the [illegible] precisely in this, [illegible] [illegible] [illegible] [illegible] [illegible] are a complete self-consecration and self-purification, a complete [illegible] of [illegible] [illegible] Divine, [illegible] — [illegible] [illegible] [illegible] [illegible] severe [illegible]. [illegible] free, [illegible] [illegible] and in [illegible] it is out of the [illegible] [illegible] [illegible] [illegible] [illegible] conquest.

10. It is not possible to get rid of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

The [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Divine Force. [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] call it [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], but [illegible] [illegible].

11. To practise Yoga implies the will to overcome all attachments and turn to the Divine alone. The principal thing in the Yoga is to trust in the Divine Grace at every step, to direct the thought continually to the Divine and to offer oneself till the being opens and the Mother's Force can be felt working in the [illegible].

12. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of her in all your action [illegible]. [illegible] must be the constant [illegible] [illegible] [illegible] [illegible] in your heart and the Divine [illegible] in [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] feel, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] it, it can [illegible]

13. The condition for [illegible] is [illegible] will are to turn to the [illegible] and truth and strength, to aspire that we [illegible] influence a [illegible] new, to make our [illegible] conditions in the world, to lead a truth and reality to [illegible] truth [illegible] not [illegible] as an [illegible] formation. [illegible] to build the organic [illegible] in short, we that [illegible] in a constant contact and [illegible] that the [illegible] and vital can [illegible] the [illegible] intuition [illegible] truth, but the [illegible] one weakness, making the mind [illegible]

14. Who fears monotony and wants [illegible] [illegible] Yoga. He has [illegible] [illegible] weakness [illegible] the capacity for Yoga. Equally, one who is unbalanced [illegible] the passions could find the Yoga difficult and [illegible] a true [illegible] and [illegible] the spiritual [illegible] and [illegible], might [illegible] fatally and in effect come to ordeal.

15. It is very unwise for anyone to claim [illegible] the [illegible] have [illegible] that. The claim is usually [illegible] by an [illegible] [illegible], [illegible] perception [illegible] [illegible] condition and [illegible]. The certain spiritual [illegible], [illegible] undergoing [illegible] at oneself and quiet [illegible] all [illegible] [illegible] [illegible] [illegible], [illegible] the [illegible] [illegible] one present self, not from egoistic [illegible], but [illegible] urge towards the Divine [illegible], [illegible] time, [illegible] heavenly [illegible] and [illegible] [illegible] for proceeding towards the supramental change.

16. Beyond the cosmic consciousness — all the ego-centric outlook disappears in wideness, impersonality, the sense of the cosmic Divine, the perception of universal forces, the realisation and understanding of the cosmic manifestation, the day.

Mind in place of [illegible] three [illegible]

[illegible] manifestation. This sense of seeing a portion of the [illegible] [illegible]

IN DIFFICULTY

1. There are [illegible] [illegible] in the early stages and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] against [illegible] [illegible] [illegible] [illegible] patience and [illegible] perseverance with a faith that remains firm through all difficulties, delays and apparent failures.

2. These obstacles are usual in the first stages of the Sadhana. [illegible] [illegible] You should find out where the obstacle is, in the mind or the vital, [illegible] [illegible] [illegible] to the Divine Power.

3. It is necessary to observe and know the wrong movements in you; for they are the source of your trouble [illegible]

But [illegible]

[illegible]

It [illegible] always observing [illegible] and wrong movements, wrongs depression and discourage [illegible] [illegible] coming light and [illegible] any immediate darkness. [illegible], [illegible], confidence in the [illegible] [illegible]

[illegible]

[illegible] and note.

[illegible] influences that come [illegible] [illegible] [illegible] [illegible] believes. When it ceases, do not relaxe or allow yourself to take [illegible] [illegible] [illegible] [illegible]

[illegible] sometimes [illegible] [illegible] in a [illegible] [illegible] than [illegible] [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible] surface movements [illegible] [illegible] the True Being.

7. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] your nature. [illegible] [illegible] him, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to [illegible] self-expression. [illegible] that part [illegible] [illegible]

8. ... The best thing in these seasons, [illegible] [illegible] [illegible] [illegible] before. There is a return [illegible] all the [illegible] [illegible]

9. [illegible] your mind on the positive side. ... [illegible] [illegible] period. [illegible] [illegible] which belong to [illegible] [illegible] that help will be sure. [illegible] safeguard against [illegible] whether of adverse forces [illegible] [illegible] [illegible]

10. There cannot be any hard ... [illegible], least of all in the [illegible] field, which [illegible] ... some obstacles of a [illegible] persistent character. These are both internal and external, and, [illegible] in the [illegible], are fundamentally the same. [illegible] there [illegible] a great difference in the distribution of [illegible] ... [illegible]. But the real [illegible] difficulty is the [illegible] ... [illegible] and the [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] faith, in all [illegible] ... [illegible] ...

11. [illegible] ... [illegible] ... [illegible] ... bridge between them that [illegible] ... [illegible] ...

12. [illegible] ... [illegible] ... [illegible] ...

13. One who has not the courage to face [illegible] ... [illegible] ... [illegible] ... [illegible] ...

14. Sadhana [illegible] ... [illegible] ... [illegible] ... [illegible] ... in the new life. So what is the use of leaving the body [illegible] ... [illegible] ...

to be done as the Lord's will and with a quiet and active courage. ---- The only sensible thing is to face the difficulties in this life and this body and conquer it."

15. For all doubt and depression to say, "I am the Divine, I cannot fail." [illegible] weakness, [illegible] from [illegible] to the Divine; [illegible] the Divine [illegible] way, [illegible] the spirit, [illegible] the soul within me, I will endure, [illegible] and the strength of the soul within me, I will endure, [illegible] and the strength of the soul within me, I will endure, [illegible] the Divine within me." [illegible] 4 Oct 1914.

DESIRE, FOOD, SEX

1. All the ordinary vital movements are [illegible] the general Nature, Prakriti.

The desires come from outside, enter the subconscious vital and rise to the surface. [illegible] the surface and [illegible] the desire. It seems to be [illegible] desire from the vital [illegible] that it comes from outside. [illegible] the feeling, [illegible] desire itself, but the desire [illegible] the universal Prakriti.

2. The rejection of desire [illegible] the universal Prakriti.

[illegible] the [illegible] [illegible], that it can be called suppression. The difference between suppression and [illegible] [illegible] is the difference between mental or moral control and a spiritual [illegible].

When one lives in the true consciousness one feels the desire outside [illegible], entering, [illegible], and [illegible] into the mind and the vital [illegible] [illegible] condition. This is not [illegible], is merely [illegible] of the desire only, [illegible] it is there, [illegible] it has [illegible] a habitual [illegible] [illegible] [illegible] [illegible]. When [illegible] [illegible] [illegible] [illegible] with the true consciousness, then it becomes much easier to dismiss it, [illegible] the struggle [illegible] [illegible] constant [illegible]; [illegible] [illegible] [illegible] [illegible] as a parcel of [illegible] [illegible].

From the psychic being [illegible] [illegible] then [illegible] [illegible] [illegible] desire [illegible]; for the psychic being has in itself no desires, it has only [illegible] and [illegible] and [illegible] all things that are [illegible] tend towards [illegible]. The constant prominence of the psychic being [illegible] the being into the true consciousness and [illegible] it [illegible] the movements of the [illegible].

8. Demand and desire are only two different aspects of the same thing [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]; it [illegible] [illegible] [illegible] [illegible], [illegible] mind and [illegible] [illegible]. Demand or desire comes from the mental [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] it aspires; it [illegible] [illegible] conditions [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

and all the movements.

4. The necessities of a Sadhaka should be

5.

life that is contrary to the spirit of Yoga. So he avoids

have no desire or yearning for it, no vacillation in

fixed amount, that is necessary.

troubling the mind in quite the same way as getting rich of the

[illegible]

6. [illegible]

7. [illegible]

8. [illegible] the stomach and the palate as a thing of no importance; the [illegible] is to be able to take without insistence as seeing [illegible]

9. [illegible] material part of our nature.

10. [illegible]

[illegible] of more intense energy than the nervous system [illegible] the function of [illegible] it is often accompanied or followed by [illegible] and [illegible] [illegible] is a kind of hunger-strike or that will [illegible] in. Fasting becomes [illegible] [illegible] these reactions are avoided, still [illegible] in fasting, since the higher [illegible] physical means but by intensity of the consciousness and [illegible] 11. Food must be taken in the right spirit, with the right consciousness: it is to be gradually transformed into the Yogic food. Therefore any excessive physical austerity must be avoided because it establishes a disturbance and abnormality of the movement in the different parts of the system. There is no harm in fasting from time to time for a day or two or in reducing the food taken to a small but adequate maximum; but entire abstinence for a long period is not advisable.

12. [illegible] there can be no settling in the heart [illegible] and the divine Ananda. 13. It is true that the mere [illegible]

[illegible]

this kind [illegible]

Sadhana

14. [illegible] is impossible as [illegible] sex-desire [illegible]. [illegible] is dangerous so long as sex-desire is powerful in the vital. For at any moment [illegible]

[illegible]

[illegible] in the [illegible].

— — — . . . . It is a fact that sex suppressed [illegible] may lead to [illegible]

[illegible]

a spiritual force.

As for the method of mastery, it [illegible]

it [illegible]

[illegible]

outwards. The mind remains unaffected; after a time

[illegible] man's longer course it sets in dream and sex further [illegible] this lower life. This is the course when the sex prominently [illegible] nature. Nightmares is more rare.

15. Sex to be imbued. Regard [illegible] refusing your consent; look at it as something not your own, but impression given by a force of Nature outside you. Refuse all consent to the impression. If anything in you [illegible] consent insist on that a non-self-knowing consent [illegible] refusal of consent. Be quiet and [illegible] and patiently [illegible] against [illegible] Nature.

16. [illegible] by the conscious part [illegible] physical and the most physical consciousness [illegible] common occurence in the course of the Sadhana.

[illegible] consciousness, its light and its wonderings of its power [illegible] obscurer parts of the nature, to become [illegible] more conscious in sleep, with an inner

[illegible]

One way to do this last is to make [illegible] in sadhana even by repeated failures. One must see calm, [illegible] and more [illegible] than [illegible].

17. [illegible] is what best [illegible] nature, especially [illegible] and [illegible] the movements, and [illegible] them right and [illegible] them. [illegible] and, [illegible] and [illegible] regard them as part of [illegible], [illegible] time [illegible] their force and duration.

18. [illegible] and this sweeps the mind away by force among [illegible]

19.

strength comes down from above, personal ambition and pride have to be kept far away from it;

20.

It is the critical and mostly the artistic faculties that take the sense-perception as pleasure or uneasiness.

Reduction of sleep is not usually

can very well accommodate itself to a reduced state. It is not by physical means but by a change in the consciousness that these things can be accomplished.

21.

the original in consciousness will remain it does not imply a change your critical part of the role remain

strength of your mind and mental will, calling in at most the [illegible] and [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] it [illegible] of pure devotion, with heartful aspiration and complete ... missing [illegible] ... in the mind and heart and [illegible] nature. [illegible] [illegible] and [illegible] ... [illegible] ... [illegible] [illegible] [illegible] [illegible]

PHYSICAL CONSCIOUSNESS, SUBCONSCIENT, SLEEP & DREAM, ILLNESS

1. It is the most physical consciousness that you have become aware; it is like that in almost everyone; when one gets fully into it, one [illegible] it [illegible] like that of an animal, either obscure and restless or inert and stupid and incapable of communion with the Divine. It is only by bringing the Force and higher consciousness into it that it can be ultimately [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], but understand that they are [illegible] to be [illegible]. 2. — The only thing to do in the [illegible] is to be more detached from the physical nature and to persist in a tried endeavour — a steady persistency without any restless struggle — to get a more and more [illegible] [illegible] [illegible] [illegible] [illegible] of distinction. — [illegible] [illegible] [illegible] [illegible], then the rest is only a persistence of impressions which [illegible] [illegible] in abundance; [illegible] [illegible] and [illegible] [illegible] [illegible] must [illegible] [illegible] and eliminate, but for the elimination time is needed.

3. — But what we are on the surface is [illegible] [illegible] [illegible] [illegible], changed, [illegible] [illegible]

by the course of its energies Nature coming in on us either directly or indirectly, through life, through circumstances, through various agencies [illegible] ① Some of this flows out again, but [illegible] remains [illegible], assimilated [illegible] and [illegible] [illegible] into the subconscient [illegible] into its [illegible] of [illegible] into the consciousness, a good deal [illegible] into the subliminal and [illegible] [illegible]. [illegible] through [illegible] and [illegible] into the [illegible]. Our nature is a constant activity of forces supplied to us out of which (or rather out of a small amount of it) we make what we will or can. What we make seems fixed and formed for good, but in reality it is all a play of forces, a flux, nothing fixed or stable; the appearance of stability is given by constant repetition and recurrence of the same vibrations and formations. That is why our nature can be changed.... As for the things in our nature that are thrown away [illegible] but come back, it depends on [illegible] [illegible] when that returns, [illegible] the environmental consciousness [illegible] with us, by which we communicate with the universal Nature, and [illegible] [illegible] thrown away, as it were, that it cannot return upon us any more. But [illegible] and [illegible] mind, [illegible] rejected by the vital, [illegible] the mind [illegible] but [illegible] [illegible] and [illegible] again and [illegible] the mind [illegible] [illegible] or [illegible] mental acceptance. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

in basis, in extreme cases. The unconscious is the last resort of the species.

4. It is true that the subliminal is the largest part of his nature and has in it the secret of the unseen dynamisms which govern his surface activities, that the power of subconscious which will be the psychic and physical seems to know — and even if it does not, it knows a great deal — some more than the surface mind and supervises beyond the subliminal self. There is a hidden mind and spirit behind our ordinary mind, a larger and more spiritual mind behind the surface mind, a larger and more spiritual will behind our surface will, a subtler and freer physical consciousness behind the surface physical. And behind this there is a wider subconscient nature behind the ordinary subconscient nature. If one wishes to purify and perfect the nature, it is to have recourse to this higher nature which one must open and bring down into the nature. It is the subliminal and the surface nature that must be dealt with carefully and gradually, under a higher guidance, keeping always the right attitude for success. If one tries to do it in a hurry and with a strong effort, one may be pushing down a portion of the nature, leaving the rest behind and occasioning trouble. First, one should make sure of the right attitude and then and only then, if one feels a clear call to do it, one can begin to open the subliminal and bring down its power into the surface nature. This must be done with patience and perseverance and with a quiet and steady aspiration.

[illegible]

[illegible] dissatisfaction and reaction, vairagya [illegible] [illegible] respection can be carried through the realisation [illegible] of the mental. [illegible] [illegible] general efficacity; [illegible] [illegible] [illegible] inner experience of its action and to discover its [illegible] [illegible] [illegible] eliminate it, [illegible] movement, [illegible] it is only the degradation of a higher [illegible] movement. [illegible] is this something like it that is attempted crudely and unphilosophically with a rudimentary and insufficient [illegible] in the system of psychic analysis. The process of [illegible] movement into the full light of consciousness [illegible] and deal with them is inevitable, for we can [illegible] change without it. But it can be very successfully [illegible] light and force are sufficiently at work [illegible], [illegible] force the tendency that is hold up [illegible].

Many, under the pretexts of anubhava, [illegible] [illegible] the obscure movement, but without it [illegible] [illegible] it, [illegible] [illegible] [illegible] it, indulging [illegible] return, eternising it; although [illegible] it, it does not [illegible] [illegible] [illegible] and only a higher [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

Hence do this out of a wrong first or [illegible] [illegible]; [illegible] life, ignorance is not accepted by Nature as a justifying [illegible] [illegible] of the nature; but [illegible] [illegible] ignorant,

[illegible] position, [illegible] in sequence [illegible] that the lower vital subconscious and its [illegible] [illegible] [illegible]

[illegible]

force and knowledge. [illegible]

[illegible]

5. [illegible]

[illegible]

6. Sleep because of its subconscient basis, usually brings a falling down to a lower level, [illegible]

[illegible]

[illegible]

7. [illegible] the body tamasik and sought [illegible] and not suppress it, and especially to learn how to [illegible] [illegible] range of [illegible].

8. [illegible] difference of sensation may come for various reasons:— (i) It may come from receiving more than the system is ready to assimilate, the soul is then quickened in consciousness immediately receiving the force but not [illegible] the assimilation of the strength and energy. (ii) It may be due to the passing, taking the form of inertia — inertia being an [illegible] down towards or in the physical but [illegible] and [illegible] to tamas. The aim here is to get back into the true consciousness and to cast out the inertia. (iii) It may be due to some resistance in the body — [illegible] or other. The body is the vehicle of the soul, but its energy is not [illegible] and needs to be [illegible] it can be lifted up by dwelling on the universal vital force but that reinforcement [illegible]. A certain moderation is needed even in the eagerness for progress — moderation, not indifference or inertia.

9. All men must come imperfection or nature [illegible] [illegible]

[illegible] entirely [illegible]

[illegible] a [illegible] produce [illegible]

[illegible]

10. There is something in the [illegible] that enjoys [illegible]

[illegible] principle of Ananda. It is true also that one must be able [illegible] with calm, equanimity, endurance, even recognition of it, since it has come, as something that had to be passed. [illegible] to accept [illegible]

[illegible] while acceptance has a contrary effect altogether.

11. [illegible]

[illegible] consciousness of the subtle body, or with the subtle [illegible]

[illegible]

[illegible] fight it out from a hold already gained [illegible]

[illegible] immunity can only come with [illegible]

WORK ([illegible]

1. [illegible]

[illegible] work for the divine, because [illegible]

2.—One must have the sa[illegible]

and make both full of the Mother.

3. [illegible]

[illegible] way in each case and at each moment one must [illegible] it cannot be done by [illegible]

[illegible] can be laid down if it is in [illegible]

consciousness seeing at each step what is to be do[illegible]

[illegible] towards the Mother and of the psychic, [illegible]

4.

[illegible], but seen work and see where [illegible]

[illegible] a living one all the time

the Divine Presence while the surface mind [illegible]
that is doing the work and you are only a channel or an [illegible]

5. [illegible]
the seeker of the Yoga.

6. [illegible]
the particular work you do, but in the spirit in which all work
whatever kind it may be, is done. Any work, done with an
aspiration as a sacrifice to the Divine, without desire or egoism,
[illegible]
self-dedication.

7. If vanity, ambition and self-[illegible]
merely wait for things to happen, there is no reason why they
should happen at all.

8. [illegible]
[illegible] will come of [illegible]
if in your work and at all times you are sincere and
[illegible] yourself to the Mother.

9. Strength is the right for the strong-
[illegible]
[illegible], they are great realities of the spiritual life.

THE END

Swami Ramdas

BOOK

AT THE FEET OF GOD

1939

Anandashram, Kanhangad P.O., N. KERALA.

NAME :—

O Ram! How can I describe the wonderful greatness of Thy glorious name? Thy name is more than the Vedas. It is the realise that all the Truth and that is what I feel in Thy impermanent manifestation.

It is Thy divine power on all things and beings. It is the Power that has assumed the varied form of the universe.

It is a mantra that Thou art the only one. It is a [illegible] of time and time, [illegible] and perfect in Thy immortal [illegible] the Divine purpose. Truly Thy will alone is real and supreme.

It is always immersed in a sea of perfect bliss and peace.

It offer myself as a willing instrument in Thy hands and remain [illegible].

The name 'Ram' is a nectarine pill. Keep it always on my tongue and be drinking, for ever and for ever, a continuous stream of bliss issuing from it.

How sweet is Thy name, O Ram! The mere recital of the name destroys all ignorance, all desires. Thy glorious name fulfils things in life and brings Thy Lotus feet which pit Thy [illegible]. The mere sound of Thy name drives away all distracting thoughts. It works like a magic on the fickle and roaming mind. After setting the mind at rest it fills it with blissful nectar. Peace, peace, there is no peace like Thy glorious name in short. To the glory of that beautiful and sweet name!

FOR A SADHAKA :—

The Sadhaka [illegible] to [illegible] the [illegible] the following rules: [illegible] correction, [illegible] is found by him, but [illegible] by him under the command of the inner [illegible] Ram — that resides in him and everywhere around and about him.

The Sadhaka should live upon [illegible] and [illegible]

[illegible], or bitter things and condiments. [illegible] are the best diet. The food must be moderate in quantity.

2) He must take only light food in the evenings.

(3) The sadhaka must have only moderate sleep.

He must never sleep in the afternoon or during day.

3) He must talk very little.

He must avoid talking about personalities.

He must never criticize anybody, neither should he encourage [illegible] his own practice, [illegible] common in the world.

He should avoid talking about himself.

[illegible] continuously [illegible].

[illegible] conversation [illegible] [illegible] except about [illegible] [illegible].

4) He must [illegible]. He must [illegible] common [illegible] manifestations of the Divine Being.

(5) He must avoid worldly association.

He must [illegible].

(6) He must never forget Ram.

He must always, when awake — except when talking or reading about Ram — be repeating Ram's name mentally [illegible].

He should not engage himself in any talk or reading [illegible] does not pertain to the ideal, Ram, which is his sole aim [illegible].

[illegible]

7 [illegible]

[illegible] Ram kind must be [illegible] and [illegible] in his mind.

The mind must [illegible] thoughts [illegible] unclean, impure, impious, [illegible] thoughts [illegible] in, or even into, the mind.

8) He must [illegible] to all.

(9) He must never expect to be treated by anybody with any kind of respect.

(4) We must look upon the whole world as the manifestation of Ram, and all beings and things as forms assumed by him [illegible]

(5) We must [illegible] and [illegible], [illegible] Ram. We must [illegible] and [illegible] of the all-loving Ram.

[illegible] we must [illegible] with the Divine will and [illegible]

We must constantly [illegible] these rules in such a way that he should do so without [illegible] himself in any way [illegible].

* * *

Take heart, give up all care and sorrow, prostrate yourself at the holy feet of Ram, who is Love itself, Light itself, Bliss itself. [illegible] Ram [illegible] thoughts, words and actions to Ram. [illegible]

* * *

[illegible]

"Tarry Not"

Expand thy vision beyond the
bounds of things seen and unseen
Beyond the limits of thoughts and meditation.
Plunge into the sea of deathless Life:
Be absorbed in the bliss of infinity.
Truth awaits thee for a close embrace.
Step up to meet the Beloved Supreme.
Tarry not in the world of change, decay and death
Enter the kingdom of joy everlasting.
[illegible] of thy immortal being.
[illegible]
The universe and the ineffable beyond it.
Lose, lose thyself in the splendour of the Eternal.
[illegible]

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TALKS WITH SRI RAMANA MAHARSHI

1958

The Maharshi, with an ineffable smile which lit up his holy face and which was all-pervasive, then spoke the following words, with the tones of certainty and with the ring of truth: "Divine grace is essential for realisation. It leads one to God realisation but such grace is vouchsafed only to him who was a true devotee or a yogin, who has striven hard and wandering on the path towards goal."

"How far does intellect help? Only so far as to make one sink the intellect in the ego, and the ego in the Self".

* * * *

Surrender itself is a mighty prayer

* * * *

"You see, the one who who eliminates all the not-I cannot eliminate the 'I'. To say 'I am not this' or 'I am that' there must be the 'I'. This 'I' is only the ego or the I-thought. After the rising up of this I-thought, all other thoughts arise. The I-thought is therefore the root-thought. If the root is bulled out all others are at the same time uprooted. Therefore seek the root 'I', question yourself 'Who am I?', find out its source. Then all else will vanish and the pure Self will remain over.

Disciple:- How to do it?

Maharshi:- The 'I' is always there — in deep sleep, in dream and in wakefulness. The one who is the same as that who now speaks. He is always the feeling of 'I'. Whenever do you say, your waking? Just do not. You say 'I am'. Find out who is.

Disciple:- Even so, I do not understand. 'I', you say, is the wrong 'I' now. How to eliminate this wrong 'I'?

Maharshi:- You need not eliminate the wrong 'I'. How can 'I' eliminate

itself? What you need do is to trace it to its origin and abide there. You efforts can extend only thus far. Then the Beyond will take care itself. You are helpless there. No effort can reach it.

* * * *

The Self is the Heart. The Heart is self-luminous. Light arises from the Heart and reaches the brain, which is the seat of the mind. The world is seen with the mind, that is by the reflected light of the Self. It is perceived with the aid of the mind. When the mind is illumined it is aware of the world. When it is not itself so illumined, it is not aware of the world. If the mind is turned inwards towards the source of light, objective knowledge ceases and Self alone shines forth as the Heart. Like the sun & moon - The mind is useful because of its reflected light. It is used for seeing objects. When it is turned inwards, the source of illumination shines forth by itself, and the mind remains dim and useless like the moon in day-time. ... To see the objects the reflected light of the mind is necessary. To see the heart it is enough that the mind is turned towards it. Then the mind loses itself and the Heart shines forth.

* * * *

When a man dies the funeral pyre is prepared and the body is laid flat on the pyre. The pyre is lit. The skin is burnt, then the flesh and then the bones and at last the whole body falls to ashes. What remains thereafter? The mind. The question arises, "Was many are there in this body - one or two?". If the wise people say "I am not one" there is therefore only one. Whence is it born? What is its nature? Where is it? Enquiring thus the mind also disappears. The what remains was is seen to be. The next question is "Who am I?". The Self alone. This is contemplation. It is known by deed. In this process attachment to the body and transmigration is destroyed. The ego vanishes. The Self alone shines.

Krishnamurti Writings Inc. Ojai, California, Royal, Madras

Authentic Report of Ten Talks given by J. KRISHNAMURTI 1944

Right thinking comes with self-knowledge. Without the right kind of understanding lies in understanding yourself. If you can find out what are the causes of your thought-feeling, or from that discovery know how to think-feel, then there is the beginning of understanding. Without knowing yourself, the accumulation of ideas, the conclusions, beliefs and theories have no basis. Without knowing yourself you will ever be caught in uncertainty, depending on moods, on circumstances. Without knowing yourself fully you cannot think rightly. Surely this is obvious. ----

Self-knowledge is the beginning of wisdom. Self-knowledge is cultivated through the individual's search of himself. It is not putting the individual in opposition to the mass. They are not antithetical. You, the individual, are the mass, the result of the mass. Now, as you will find out if you go into it deeply, are both the many and the particular. It is as a stream continuously that is constantly flowing, leaving little eddies and these eddies we call individuality. But they are the result of this constant flow of water. Ideas, thoughts, feelings, these mental implications, are they not the result of what we call the mass? Have you not similar thoughts and feelings as your neighbour?

The discovery that lies in self-knowledge is arduous, for the beginning and the end are in us. To seek happiness, love, peace, outside of us leads us to illusion, to sorrow; to find happiness, peace, joy within requires self-knowledge. We are slaves to the immediate pressures and demands of the world and we are drawn away by all that and dissipate our energies in all that and we

we have little time to study ourselves. To be clearly cognizant of our motives, of our desires to achieve, to become, demands constant inward awareness.....

---- Right thinking comes before right action. If we become self-aware and so cultivate self-knowledge ~~to~~ from which springs right thinking, then we shall create a mirror in ourselves which will reflect without distortion, all our thought-feelings. To be self-aware is extremely difficult as our mind is used to wandering and being distracted. It's wanderings, its distractions are of its own interests and creations. In understanding these - not merely pushing them aside - comes right knowledge and right thinking....

---- To bring about order and peace, we must begin with ourselves and not with society, not with the state, for the world is ourselves. Can it not be selfish to think that each one must first understand and change himself to help the world. You cannot help another unless you know yourself. Through self-awareness we will find that in myself is the world....

---- Instead of giving undue importance to names, labels, terms... which bring confusion - we apply to quiet the mind of these and look at ourselves with insight. While we understand ourselves and go beyond ourselves exclusiveness in every form will cease. We see about us and in ourselves exclusive desires and actions which result in narrow relationships.

Before we can understand what kind of effort to make in order to know ourselves, we must become aware of the kind of effort we are making. Our effort mostly consists, does it not, in constant becoming, in escaping from ourselves to something. The human mind is confused between action and inaction, between wanting and not wanting. Our effort is part of becoming and not becoming. We live in a state of duality. Where does this duality arise? If we can

[illegible] perhaps we can transcend it and discover a different state of being. Is it not, by our craving to become, this craving expresses itself in sensation, in intellect as in acting, personal and impersonal. . . .

But [illegible] this passion craving must be fully understood and transcended. For a mind that is caught in craving, in desire, cannot comprehend reality. Mind must be free, still and this stillness cannot be induced, by any technique. This stillness comes only through the understanding of conflict. And man cannot resolve conflict to cease. Man cannot by will bring it to an end. Man may forget it, hide it away, but it will come back again and again. Only when we become aware of the cause of the conflict, understand and transcend it, can we experience that bliss. To become aware is to think out, not the bliss in a mirror as a reason, as a fact, and desire as basis, but rather as a flame, with energy as awareness. In this extraordinary awareness man will find love comes. A new kind of relationship, a new understanding which is not fragmentation out of opposites. . . .

The creative understanding is to be discovered and it is this understanding which frees the mind from craving. But it is this exceptional awareness in which there is no becoming, with its fear and hope, resentment and violence, with its sorrow, loneliness and despair, that will free man from sorrow. . . .

Control of thought does not bring about right thinking. Mere control of thought is not right meditation. Thought must cease and [illegible]

the mind wanders it will. If wandering is repetitive either because of interest or of habit or of laziness or because thought-feeling has not completely lost it. If it is of interest then you will not and be able to calculate it; though you may succeed momentarily, thought will return to its interests and hence its wanderings. If you must measure that interest, thinking it out, working it out, fully and thus understand the whole content of that interest however trivial and petty. If the wandering is the result of habit then it is very indicative, it indicates, does it not, that your mind is caught up in mere habit, in mere patterns of thought and so is not testing at all. If mind that is caught up in habit or in laziness indicates that it is functioning mechanically, thoughtlessly, and of what value is thoughtlessness though well under control? When thought is repetitive, then it indicates that thought-feeling has not fulfilled itself and until it has it will go on recurring. Through becoming aware of your thought-feelings you will find there is a general disturbance, a striving, a. from the awareness of the causes of disturbance there comes self knowledge and right thinking which are the basis for true meditation.

.... Instead of developing the exclusive concentrating process let your thought-feeling flow, understand every flutter every movement of it. Then you will discover that out of this awareness there comes unconscious concentration which is longer a learning but a living.

.... This process of self awareness is not for beginners to certain stands of the day. But it is continuous. Out of this multitude awareness a mind stands alone in which there is the real. with creative stillness and strength one which is the result of forced withdrawal of that

Q:- How is one to be free from any problem which is disturbing?

K:- To understand any problem we must give our undivided attention to it. Both the conscious and unconscious, the inner mind must take part in solving it. ... If we want to really understand our problem then we must first clear up the confusion in the conscious, part in the subconscious mind but thinking and feeling it out carefully, a decision, comprehensively and totally then in the conscious clearing them, clear and alert, the inner mind can project itself. When the contents of the many layers of consciousness have been taken, gathered and examined, only then does the problem cease to be.

Quality in Negation:- ... Humility is born of negation and without humility there is no understanding. In negative comprehension we begin to perceive the possibility of truth; measurement and the ever greater relationship and of higher thinking. When the mind is creatively empty ... and then it is positively direction — there is reality. All first principles necessarily born in this practice and consciousness can only be created when conflict and contradiction cease. Along as conflict exists there will be self-contradiction. Positive negation of approaching side dogmatically is not truth, since resting in many measures, opinions, ideas, which we know so well, we must approach it negatively, which is not really negation? ...?

In trying to understand the over-whelming nature of the self, in the one and the many, with its fearing and clinging, jealousy and fear, there comes into being the self, creative consciousness. It is not the result of positive or negative action but a state of non-duality.

[illegible] [illegible] still creatively empty, [illegible]
is true [illegible].

... The conflict of opposites [illegible] not [illegible] compatible with the problem of craving. Craving is the root of all ignorance and sorrow and there is no freedom from ignorance and sorrow save in the abandonment of craving. [illegible] [illegible] in the [illegible] of opposites. Craving [illegible] [illegible] becoming aware of its many ways and expressions; through [illegible] and understanding it is transcended. In the flame of understanding craving is consumed.

... [illegible] different [illegible] [illegible]. [illegible] and lethargic acceptance, but alert, passive [illegible] for observation and [illegible] which is [illegible] cannot be studied in detail ... If you can slow down thinking-feeling, then you can observe it, just as in a slow-motion picture you can study the movement of a horse with its [illegible] as it jumps a hurdle. ... Surely this means incessant watch, an alertness which is not only passive but of constant inquiry, without [illegible] for an end. This passivity is in itself active.

... Happiness is not an end in itself; it is an incident in [illegible] and deeper understanding.

... Through becoming aware of the cause and significance of depression wider and deeper understanding comes into being, in which there is no place for depression.

... We are [illegible] [illegible]

true and a false self then we shall not understand what is true. Don't you see it is like this: we are out on a voyage of discovery. To discover, thought-feeling must not be obliged to any hypothesis or belief; they hinder. To discover there must be freedom, there must be alert passivity.... It must be found by yourself, not another can bring it to you, nor another can bring you to it. Truth is not a reward, it is not the result of a practice, nor is it to be assumed or formulated.... Through constant awareness you will discover what is true of the self. It is this discovery that matters, for it will liberate thought from ignorance and sorrow; what you discover on this journey that will liberate, not your assertions and denials of the true and the false.

The self, the consciousness of the me and the mine, is built up through craving, by a series of thoughts and feelings not only in the past but by the influence of that past in the present. The many interrelated layers of our consciousness are the outcome of the past. This past is to be studied and understood through the living present through the data of the present the past is uncovered. In studying the self and its cause, craving, we shall begin to understand the way of ignorance and sorrow. To merely deny craving, to merely oppose its many expressions is not to transcend it but to continue in it.... self-knowledge brings, not by thinking it right alone will free thought-feeling from craving and its many conflicting sorrows.

... Still the many layers of memory

are concerned not outward and their nature fully understood, the problem will continue; but this search, this inquiry is not possible if the conscious mind doesn't have clear ideas of the problem.... Though I don't think from any problem, in any hindrance, is not the root of comment.

...How can you understand the whole when you remain in the part? Being petty, partial, limited, how can you understand that which is boundless, infinite? The small cannot grasp the great, but the small can cease to be. In understanding what makes for limitation, for partiality, and transcending it, you will be able to comprehend the whole, the limitless. Through the known the unknown is realized but to speculate about the unknowable is merely to play the limited, the trivial; and so all speculation becomes a hindrance to the understanding of reality.

Begin to understand yourself and in that there will be discovered immeasurable riches. Begin with the known, with the trivial, the limited, the conditioned; the small that is around you, in fear, in belief, in hope, in will.... How can there be understanding of the cause of conditioning is a result, but it is bound to time? The seeing to begin that it doesn't require much explanation but get it, in many are caught in the illusion that we must, first have the vision, the inception of the mind, a conclusion, a hypothesis, but it is a beginning, before there is understanding of the whole. In order have a perception of that complete, the total reality, the totality, the singularity, the limited mind must transcend the fear in which it functions. [illegible]

understand the whole, not merely the belly, the me and the mine. ... In the mind crisis of death, when it is compelled to give up, when it is not grasping or becoming, when it is all life, still, in that creative emptiness is the which, the uncreated.

... There is evil in the world to which we are contributing or we contribute to the good. Man seems to suffer more in hate than in love. A wise man realizes the cause of evil and good, and through understanding gives thought feeling from it.

--- We are too much occupied with money, jobs, friends, social activities and we are little aware of hate and deceit, exploitation and our life is empty. If you are aware in your daily relationship and activity, you will begin to disentangle thought-feeling from the edge of ignorance and sorrow. Through becoming aware the inward as well as the superficial actions and reactions, distraction will naturally cease and a quiet life will inevitably follow.

... The way of craving is very complex and difficult to trace out; it is the cause of our misery, of our confusion and conflict. Without putting an end to it there is no peace; without its complete extinction, thought-feeling is in torment and life becomes an ugly struggle. It is the root of all selfishness and ignorance. It is the cause of frustration and repetitiveness. Without understanding it there is no happiness, no creative peace. ... Craving or sensuality indicates inward poverty. ... If we do not understand the primary motive but merely direct positive we are only strengthening the self, the cause of ignorance and sorrow, the self with its different desires and its different conflicts, frustrations.

[illegible] understand the [illegible] quality of [illegible] it running [illegible] and its self-gratifying [illegible] ways. The [illegible] writer [illegible] the strength of the self but [illegible] thought [illegible] [illegible] [illegible] in [illegible] reality. This freedom from craving which is reality is not [illegible]; it is not created in itself.

... A mind that is uncertain, self-contradictory, cannot know what is reality. Reality demands humility and there can be humility only when you are aware of your own state of self-contradiction, of your own uncertainty. ... He who is certain is obstinate, thoughtless. He who knows doesn't know.

The more you are conscious of your thoughts, emotions, the more you are aware of your whole being. Then the sleeping zones become an integration of the waking zones. ... The more you are aware during the waking hours, the less dreams there are. ...

... If you are aware even for a few hours, you will see that that state of pure awareness, having cleaning it for us, keeping it awake, is not a feeling which is not the result of craving, but a feeling which is free from all personal limitations and conditions. This reality, this feeling, will put an end to movement as we know it. Once this awareness is there, you are aware in this of your own [illegible] being, of your [illegible]. This reality is the [illegible] in the ultimate implications. [illegible] [illegible] is eternal.

Love is beyond and [illegible] all time and [illegible] consciousness. Love is in itself eternal

... independent, not a respect. In it there is mercy and generosity, forgiveness and compassion. With love, humility and gentleness come into being; without love they have no existence.

The highest form of thinking is negative comprehension. To think rightly, without understanding, is to raise walls that are separative, disruptive and unrealistic.

In understanding relationship we will find that the cause of disturbance and pain lies in depending on another for our inward sustenance and peace. Relationship then becomes merely a means for self-gratification which breeds attachment and fear.... Relationship will never be static, a constant struggle, but out of it comes that self-knowledge. With this self-knowledge there is inexhaustible love. ... If we understand relationship and the cause of discontent we do not bring about enmity and this is of primary importance. The

The craving to become causes fear; to be, to become, and to not become engender fear.

To comprehend the uncreated, the mind must cease to create. We are the result of the past and without understanding it, to build upon it is to invite disaster. ... We must be still upon the steep ground from the past, a spontaneous outflow of silence in which alone the real can flower.

The craving to become causes fear. To be, to become, and to not become engenders fear. The state of non-fear is not negation, it is not the opposite of fear nor is it courage. In understanding the cause

Fear, like pain, is a sensation, and the learning consists in not learning how to avoid fear. Shun fear as things, as people or as ideas, freedom from fear; dependence arises from ignorance, from the lack of self-knowledge, from inward poverty; fear causes uncertainty of mind-heart, preventing communication and understanding. Fear, in its root of all fear. An inhibition suppresses fear, in not the transcendent; its cause must be self-discovered and be understood and dissolved.

There are surely three states of awareness of every problem: first, to become aware of it; then to be deeply aware of its cause and effect and of its deep process; and to transcend it, the thinker and his thought must be experienced as one.

Through self-awareness the whole of habit of thought, which we consider as thinking, is brought into the light of understanding; by observing it, examining it with pointed detachment, withholding judgment, we shall begin to awaken creative understanding.

Simple life is freedom from acquisitiveness, freedom from imitation, freedom from conformity. Simple life does not consist in the mere possession of few things but in the freedom from possessiveness and from the indifference to things that comes with deep understanding. Simple living are the result of outward circumstances; contentment with life comes with the deep understanding. If you depend on circumstances, you will be never satisfied with the ever changing environment; often men are fighting environment and its ever-changing circumstances, ignorant of the inward fact, understanding that, they are one and indivisible. Only the constantly aware of the

process of acquisitiveness, of selection and of distraction, [illegible] from the true and the true is a free and simple life.

The present is the eternal, neither the past nor the future can reach it; through the present only the timeless can be realized.

It is the time-binding reality of the self that is identifying memory, that must be cultivated, understood and so transcended. It is there, especially, the wellspring of energy exists; and it is in memory that we find identification with the one and the many. Thought-feeling which is based on experience, which is time-binding itself, with the one and the many becomes time-binding since it is based on continuity in memory, the self. It is the memory that is real, increasing, multiplying and that must be abandoned. It is this memory that is the cause of decay, of the movement of thought from the known to the known, thus preventing the realization of the truth, the renewal. In discovering the cause that transcends the time-binding reality of the self, the identifying memory through intuitive awareness. It is only when the self is not there that there is renewal.

Good individuality, though it may have a different form and name, the result of a series of accumulations, mainly and memories from the past, from yesterday. Thus through identifying memory the self is created, the one and the many; so the self becomes the time-binding factor, time-binder. From this arises the question of whether the self continues or is annihilated after death. Only when the self, the becomer and the non-becomer, the creator of the past, the present and the future, the time-binder, is transcended, then only is there that which is deathless, timeless.

Just as a lake in calm when the surface is opaque when the mind has understood and thus has unveiled the conflicting problems it has created, great stillness comes into being. This tranquility is not to be induced by will, by desire; it is the outcome of intelligent discovering.

That is why so called meditation consists in allowing the mind by various methods to quiet itself, increasing, as it were, concentration; such increasing concentration brings its own reward but it is not the sensual understanding, not the signal of intelligence and wisdom which bring, naturally, silent combustion, tranquility. This understanding is the awakened, sustained through constant awareness of every thought-feeling action, of every disturbance, whether small or great. In understanding and so dissolving the conflicts and the disturbances which arise in the conscious mind in the outermost layer and thus bringing clarity, it is able then to be passive and so understand the deeper, the interrelated layers of consciousness with their accumulations, impressions, memories. Through constant awareness, the process of erosion, the cause of self and so of conflict and pain, is learned and understood. Without self-knowledge and right thinking there is no meditation and without meditation awareness there is not self-knowledge.

Ojai – May 14, 9 11 to June 1, 1944

J. Krishna Murti

6th Edn.

THE FIRST AND LAST FREEDOM

1956

Victor Gollancz LTD. London

FOREWARD:- By Aldous Huxley.

Many an author has lived simultaneously in two worlds — the given world of the home-made, the world of matter, life and consciousness and the world of symbols. In our thinking we use a great variety of symbolic systems — language, mathematical, pictorial, musical, ritualistic. Without such symbolic systems, we should have no art, no science, no law, no philosophy, not so much as the rudiments of civilization.... Symbols, then, are indispensable.

.... Even the best cookery book is no substitute for even the worst dinner. The fact seems sufficiently obvious. Yet, throughout the ages, the most profound philosophers, the most learned and acute theologians have constantly fallen into the error of identifying their purely verbal constructions with facts, or into the yet more enormous error of imagining that symbols are somehow more real than what they stand for. Men and women died without protest. "Only the spirit", said St. Paul, "gives life; the letter kills." "Don't cling," asks Eckhart, "to the phrases of God? Whatever you say of God is untrue"...

INTRODUCTION: To know what something is, what it is exactly, requires research — you cannot translate it according to your moods...

Understanding is not to mourn, not to mock, not to hate, but to understand. Tomorrow is for the lazy mind, the sluggish mind, the mind that is not interested. When you are interested in something you

do it not instantaneously, there is immediate understanding, there is immediate transformation.

WHAT ARE WE SEEKING: Now, is it that we are seeking happiness or is it that we are seeking gratification of something from which we hope to derive happiness?... I am afraid most of us are seeking gratification. We want to be gratified, we want to find a sense of fullness at the end of our search. After all, if one is seeking, hence one can find it very easily: one can devote oneself blindly to some kind of cause, to an ideal, and at sixty-three. Surely, that does not solve the problem... We want permanent pleasure, permanent gratification — which we call truth, God...

INDIVIDUAL & SOCIETY:- Why is society crumbling, collapsing, as it surely is? One of the fundamental reasons is that the individual, you, has ceased to be creative. You have ceased to be a real individual; psychologically, you have become a mechanic with certain conditioned responses, whether those of the Hindu, the Christian, the Buddhist... Your responses are conditioned according to the pattern of the society in which you live, in which you are imitative, or rebellious, or merely materialistic. To me the fundamental cause of the disintegration of society is imitation and one of the disintegrating factors is the leader. Have you noticed that in moments of creativeness, there are happy moments of vital interest, there is no sense of imitation, no sense of copying? Such moments are always new, fresh, creative, happy.

SELF-KNOWLEDGE:- To understand the self requires a state of mind in which there is no justification or condemnation, which means a mind that is alert, yet passive. It is an extraordinary state of mind, because we want to find something; there is interest of interest in life, but a state of mind concerned with finding the fundamental, underlying cause ~~comes~~

doesn't come through knowledge or through the accumulation of experiences, which is merely the cultivation of memory. The understanding of reality is from moment to moment. ... There can be creativeness only through self-knowledge. To be creative does not mean that we must paint pictures or write poems and become famous. That is not creativeness — it is merely the capacity to express an idea, which the public applauds or disregards. Capacity is not creativeness. Creativeness is a state in which the self is absent, in which the mind is not dominated by a focus of our experiences, our ambitions, our frustrations and our desires. Creativeness is not a continuous state, it is new from moment to moment; it is a movement in which there is not the 'me', the 'mine'. That state of creativeness comes only when the self, which is the process of recognition and accumulation, ceases to be; because, after all, consciousness of the 'me' is the centre of recognition, and recognition is merely the process of the accumulation of experience. But we are all afraid to be nothing, because we all want to be something. The little man wants to be a big man, the unknown one wants to be famous, the weak and obscure crave power, position and authority. This is the incessant activity of the mind. Such a mind cannot be quiet and therefore can never understand what creativeness is.

ACTION & IDEA:- We are familiar with these three states: the actor, the action, and the end. This is our daily existence. ... Now these states which constitute our existence are merely a process of becoming. ... The urge to be is the will to become at different levels of consciousness, in different states, in which there is a change, a rise, naming and recognising. Now this becoming is strife is it not? It is a constant struggle: if

action, I want to become that.

Thus, then, the problem is: to recount action without becoming? To recount and, recounting action, become, action will unveil its own secret to the actor. There is no that of action, no that of experiencing, without the experiencing and the experience. For the moment of experiencing, you must make of course of the experience what from the experience; you are in a state of experiencing. State many complex emotions: when you ask in that moment of anger there is neither the experiencer nor the experience; there is only experiencing. But the moment you come out of it, and begin to take the experiencer and the experience, the actor and the action, will amend immediately — which is what of course happens when we are in this state of experiencing, in the state of experiencing, but we always come out of it and name it a term, naming and recording it, and thereby giving continuity to becoming.

Was in action brought about by an idea?

It is very important to discover which comes first. Can ideas ever produce action, or do ideas merely mould thought and therefore limit action? Then action is controlled by an idea, action can never take place. How can you get an idea. Idea is the outcome of a thought process. What do we mean by thought? What's you think? Generally thought is the result of a response — the immediate response of the senses to a sensation, or it is psychological, the response of stored up memory. We would have not thought if you had no memory, and the response of memory to certain experiences comes the thought process into action. Note that thought arises only in response to an experience. Let the fact of the thought, you have seen, that someone, and that remains in your memory; it forms a part of the background. Then someone comes to see you, and the thought, the response of memory, comes to meet it. So the response of memory, which is the thought.

[illegible], [illegible] an idea; [illegible] the idea is always conditioned — and this is important to understand. Memory is always in the past, and the memory is given life in the present by a challenge. Memory has no life in itself; it comes to life on the present challenge and all memory, whether [illegible] or action, is conditioned (as the idea is conditioned).

All actions are based on an idea or previous experience, shaping action. But is there no action when there is no [illegible]? Surely there is such action when the idea ceases, and the idea ceases only when there is love. Love is not memory. Love is not experience. Love is not the thinking about the person one loves, position it is merely thought. You cannot think of love. How can think of the person you love or are [illegible] to? [illegible] you remember, but the thought, the remembrance, is not love. Therefore love is not an experience.

Where there is love, there is action, is there not? It is not the result of [illegible] action, and there is no gap between love and action.

Ideas are not truth, and truth is something that must be experienced directly, from moment to moment. Before you can see beyond the frontier of reality which is [illegible] the mind, there must be a quality of complete silence, a state of endeavoring. When one sees what truth is.

BELIEF:— I am not attacking beliefs. What we are trying to do is to find out why we accept beliefs; and if we can understand the motives, the causation of acceptance, then perhaps we may be able not only to understand why we do it, but also be free of it. One cannot, obviously, that belief is separating people, creating intolerance. Is it possible to live in this world without a belief — not to change beliefs but be entirely free from all beliefs, so that one meets life anew each

minute? This, after all, is the truth: to have the capacity of meeting everything anew, from moment to moment, without the conditioning reaction of the past. It is that the mind isn't the accumulative effect which acts as a barrier between oneself and that which is. One of the reasons for the desire to accept a belief is, after all, a useful one when mind is empty, and a mind that is filled with beliefs, with dogmas, with assertions, with quotations is really an uncreative mind, it is really a repetitive mind. We are asking what gives the feeling of emptiness, that feeling of loneliness, that feeling of stagnation, of not arriving, not becoming something — is merely one of the reasons, is it not? Hence that where there is a process of desire at work, there must be the process of isolation through belief, because obviously one believes in order to be secure economically, spiritually, and so on and so on.

So if I perceive, if I am aware, that this process takes the form of belief, which is one expression of the craving for inward security, then my problem is not that ~~that~~ I should believe this or that but that I should remove the desire to be secure. That is the problem — not what to believe and how much to believe. These are merely expressions of the inward craving to be secure psychologically, to be certain about something, something in the world.

Now one problem is that of intellectual ~~knowledge~~ believing we substitute knowledge. Therefore the more knowledge a mind is burdened with, the less capable it is of understanding. Unfortunately, every time you see something new, you bring in all the information you have, all your knowledge, all your experiences; ~~and obviously you become incapable~~

Is not the mind consisting of knowledge and belief? Is not the structure of the mind knowledge and belief? Belief and knowledge are the accretions of experience, of

the centre of the mind. Can the mind be free of its own structure? Can the mind cease to be? That is the problem.

A mind that would be in a state in which the new can take place -- whether it be truth, whether it be God or what you will -- must surely cease to acquire, to gather; it must put aside all knowledge. A mind burdened with knowledge cannot possibly understand, surely, that which is real, which is not measurable.

EFFORT:- For most of us, our whole life is based on effort, some kind of effort. We cannot conceive of action without volition, without effort.

Why do we make effort? Is it not, put simply, in order to achieve a result, to become something, to reach a goal? If we do not make an effort, we think we shall stagnate. We have an idea about the goal towards which we are constantly striving; and this striving becomes part of our life. If we want to achieve, we make a tremendous effort to eliminate the old habit, to resist the natural environmental influences around us. We are caught in the series of efforts in order to find achievement, something, in order to live at all.

Is not all this effort the activity of the self? Is not effort self-centred activity? Very few of us realize that the self-centred activity of effort does not eliminate any of our problems. On the contrary, it increases our confusion and our misery and our sorrow. We know this; and yet we continue hoping somehow to break through this self-centred activity of effort, the action of the will.

I think we shall understand the significance of this, if we understand what it means to make an effort. Is our happiness come through effort? Does you see that it is simple? It is impossible, is it not? If it doesn't come through effort, then what is it? Do you see what I mean? Do you understand? Do you understand that there is a time and a

and you may suppress or control, but there is always that in the hidden. And all our life is a series of suppressions, a series of controls, a series of negative influences. There is a constant overcoming, a constant struggle within between our greed and our stability.

Effort means a struggle between what is and what ought, or into what it should be or should become? That is we are constantly trying to avoid facing what is, or we are trying to get away from it or to transform or modify what is. Understanding is the understanding of what is, quite the right significance to what is. It is not concerned with having fine or noble sensations but with the understanding of the right significance of what is; and that can come only when you recognize what is, when you are aware of it, not when

Effort is a distraction from what is. The moment I accept what is there is no struggle.

First we must be free to see that joy and happiness do not come through effort. Is creation through effort, or is there creation only with the cessation of effort? When do you write, paint, sing? When do you create? Surely when there is no effort, when you are completely open, when on all levels you are in complete communication, completely integrated. The moment of creation is not born of struggle.

To understand the state of being without strife, that state of creative existence, surely we must inquire into the whole problem of effort. We mean by effort the striving to fulfil oneself, to become something, don't we? I am this, and I want to become that. In this struggle we are concerned intensely with fulfilment, transcending, gaining. In end, we seek self-fulfilment in ideas, in a person, in an idea, and that demands constant effort. But fulfilment is the motive, the drive behind the effort; whether it is in the big or petty, the housewife or a poor man, here is this battle to become, to fulfil, to gain.

In what way is there the desire to fulfil oneself, the desire to grow, to become something, or is there in reality a desire to become nothing. Because I am ugly, because I am incapable, empty, inwardly poor, I want to become something, to collect things around me, to cultivate interests.

Now, if one does not make an effort to run away, but actually lives with that emptiness, that loneliness; and in accepting that emptiness one will find that there comes a creative state which has nothing to do with time, with effort. This state exists only as long as one accepts that state. The more, and more, but as one looks at it, observes it, when one sees what is present in oneself, one will find there comes a state of being in which the struggle ceases. That state of being is creativeness and it is not the result of effort.

But when there is understanding of what is, when there is complete insufficiency, when one sees the fact of insufficiency and remains with it, then comes creative state, creation and peace, which one calls happiness.

CONTRADICTION:- Human contradiction is no absolute no; because we are in contradiction there is struggle and pain and therefore suffering. The problem is this. Being that conflict is disorder, what then, is the fact in each case, there no contradiction? I think I have a permanent desire, I posit myself a permanent desire and another desire arises which contradicts it. That is to say, there is constant conflict one desire is another desire, one desire overcoming another desire. Now, is there such a thing as a permanent desire? Surely, all desire is impermanent.

The constant becoming, arriving at one desire after another, forms that contradiction. Therefore we must look at the permanent desire but we never see a lasting desire always in operation. Hence the contradiction arises when we try to convert one desire into another desire; that is, we try to convert regard as desire a permanent desire but we give them name and put it into a permanency — only then arises

desires arise, is there contradiction. But all desires are in constant movement, there is one fulfilling, desire. There is final point in desire. But the mind establishes a point and wants that anything as a means of arrive, to gain; and then there must be contradiction, conflict as long as there is striving.

We are seeking lasting ~~fulfilment~~ gratification, and that gratification we think will come, we expect it by striving through action as good, truth; but actually we are all seeking gratification and we know that gratification, be it at the highest point, taking it food, and the lowest point in drink. So long as the mind is seeking gratification, there is not much difference between food and God.

Why worry about contradiction in each one of us? Surely it is the desire to become something. So long as we think in terms of time, there must be contradiction. After all, the mind is the product of time. Thought is based on yesterday of the past, and so long as thought is functioning within the field of time, thinking in terms of the future, of becoming, striving, there must be contradiction because then we are incapable of seeing actually what is. Thought cannot be completely aware of the present. To be free of contradiction, one must be aware of the present without choice.

FEAR:- Fear can exist only in relation to something, not in isolation. When I say, I am afraid of death, my fear is not of death but of losing my association with things belonging to me. My fear is always in relation to the known, not to the unknown.

Fear exists so long as there is accumulation of the mind, which creates the fear of losing.

Fear finds various escapes. The common escape is identification. Present you noticed how you respond when you see a procession, or when the country is in danger? You then identify yourself with the country, with a flag, with military. There are times when you identify yourself with your child, with your wife, with a particular form of action or belief. Identification is a form of self-gratification so long as there exists fear. Where there is fear, there is struggle, there is constant fear. But if I realize that I myself with something or other, with something that at least temporarily gives me security, is fear not? If I realize that I am the one, is fear not?

[illegible] temporarily.

simplicity is action without [illegible] it comes into being only when the self is not.

SIMPLICITY:- When there is freedom from the self there is simplicity. It is only through simplicity that there can be understanding. [illegible]

AWARENESS:- This passive awareness cannot come through any [illegible] or discipline, through any practice. It is, to see what we are, moment to moment, without thinking and without the motive which we create; for we shall see as we quite clearly, that we seeing the truth, that we seeing it truly at all times. Awareness is not self-improvement; on the contrary it is the ending of the self, of the 'I' with all its peculiar idiosyncrasies, memories, demands and desires.

If you watch carefully you will see that it is not a constant movement but that there is an interval between two thoughts; though it may be but an infinitesimal division of a second there is an interval. That interval is the ending of thought and greater is the benediction.

SEX:- Sex is an escape from 'me' by identification with the sex urge. When there is the ending of the 'me' there is love and love is not of the mind, not a thing of the mind. We have made sex which for the ordinary people all our world cannot be separated from the mind. We cannot have an end of thought and sex. Love and sex, the three-fold and the three-fold are one. There is an understanding of the whole process. We must find out what love means. It is because there are so many conflicts, sex and love, that we have made sex into a [illegible]. When there is love there is no sex. There is only love. It is love that we need, love which knows its self and its happiness.

DEATH: The [illegible] as a thinker, as an actor, as a [illegible] memories, as a [illegible], as a [illegible], as various kinds of experience, and only [illegible]

sometimes — otherwise we would always not believe we would be happy somehow. But when that something comes to an end, which we call death, there is fear of the unknown. We want to project our desire into the known and we want to give continuity to the unknown. That is, we do not want to know life, which includes death, but we want to know how to continue (living) and not come to an end. That which continues is not general.

Reality can be understood only in living, not in escape. Life is relationship, life is action in relationship. When there is love, which is its own eternity, then there is no search for God, because love is God.

SELF-CENTRED ACTIVITY: If we have to be aware of what we are doing, of all activity that springs from that self-centred state, we must be conscious of it. One of our primary difficulties is that the moment we are conscious of that activity, we want to shape it, we want to control it, condemn it or modify it, so we are very seldom able to look at it directly. If you watch yourself and are aware of this centre of activity, you will see that it is only a process of time, of memory, of experiencing and translating every experience according to memory; you will also see that self-activity is recognition, which is only the process of the mind. Can the mind be free from all this? Can it possibly not think in terms of time, not think in terms of what shall be, what I have been, what I am?

Being aware of this whole process of the 'me' in its activity, that in the mind there is only self-centred activity, it is only with recognition — not trying to alter it, not trying to become, but trying to be the 'me' completely conscious of itself — that there is the end. The time process cannot bring the end; time is not the way of transformation.

(Our question is whether we can remain everlasting, in the creative state of creativity — in which we are in during rare moments when there is no experience or thought process — everlasting?) That is the door to love. Love is not of time. Love is timeless. Time is not of time. Love is the only thing that is eternal, and since most of us have lived in the mind, in the result of time, we do not know what love is.

TIME & TRANSFORMATION:- It is interesting to realize that our lives are ruled by time — time, not in the sense of chronological sequence but in the sense of psychological memory. We minds are the products of many yesterdays and the present is merely the passage. The past is active but time we cannot think, because there is no time without memory. Memory is time.

Most of us are accustomed to think that time is necessary for transformation... transformation is possible only now, not in the future; a man who relies on time as a means through which he can gain a reward or realize truth is not transforming himself; he is living in a prison and therefore in conflict. Though he sees that time is not the way out of our difficulty, and therefore does not take it, such a man naturally wants intuitional, sudden transformation to come spontaneously without effort, without practice. The mind is still not seeking the answer or the solution rather seeking or avoiding — it is only when that ceases, when the mind is capable of receiving what is true, and it is that truth, not our effort to be free.

POWER & REALIZATION:- A real, and surely non-violent, fundamental change in our life is essential — a change which is not merely reaction, which is not the outcome of pressures and strain of environmental or other demands.

One must first see the total process of one's own mind. The mind must become aware of its own ways, its habits, its fears and but them all aside, for these really dull it. If one wants to go further into this matter of fundamental change it is necessary for a active mind to be quiet. Tension, the search, effort, motive, reward in all forms is over. Comes now the question of the right means. We are accustomed to use the means to achieve the end, the means justifying the end; but is this experience of the right means not the end? Is the means and the end two different things? Is not the means the end? Is not the means the end? There is reality only when the mind is completely free from the opposites, from the experiencer and the experienced. Then in the end the means — for one will see that the end is

comes without asking, that the state of creation is
a mind a thing to be cultivated ... it is here, it comes darting
without any mistakes, only in that state is there a possibility of
universal newness, revolution.

The Perfect knows no difficulties,
Except that it refuses to make preferences.
Only when freed from hate and love
Doubt vanishes fully and without a trace. ...

To set up what you like against what you dislike —
This is the disease of the mind.
When the deep meaning of things is not understood,
Peace of mind is disturbed to no purpose. ...

Pursuing the outer entanglements,
Insensitive to the inner mind;
Be serene in the oneness of things,
And doubts will melt away of themselves. — Zen

Like an artist who paints a picture because he loves
art and life, his expression of beauty, his creation
of beauty, as does I work and not for getting anything out of it. ...
— Krishnamurti

One act of understanding is all but a man ... climax of
great vision. — Krishnamurti

The establishment of that eternal real is a primary consideration
for one who desires to alienate himself from all the
complications of life .... Unless that is established, there is no
a compass; so the man without perception of the eternal is
tossed about by time, is lost in the world of confusion. — Krishnamurti

TIME & TRANSFORMATION:- It is interesting to realize that our lives are measured not in time — time, not in the sense of chronological sequence but in the sense of psychological memory. Our minds are the products of many yesterdays and the present is merely the passage. The past is alive but time we must think, because there is only present memory. Memory = time.

Most of us are accustomed to think that time is necessary for transformation... Conflict is possible only most of us in the outer. A man who is in time against time, though he can gain a glimpse of a large truth or feel it, merely receives himself; so living in a maze and therefore in conflict. Man who sees that time is not the way out of our difficulties, and who is therefore free from the chase, such a man naturally has the intention to understand. He has seen that in quiet spontaneously without compulsion, without practice, the mind is still, not seeking any answer or any solution, neither receiving nor avoiding. It is only then that there can be a regeneration, because the tremendous capacity of receiving what is true; and it is that that liberates, not man effort to be free.

POWER & REALIZATION:- We feel, and surely you also must feel, that a fundamental change in our life is essential — a change which is not a mere reaction, which puts the outcome of our actions and gives a environmental resistance demands.

One must first see the need of a revolution within oneself, the mind, one must become aware of the motives, beliefs, ideas and put them all aside, for these really destroy. If you want to go further into this matter of fundamental change it is necessary for us to be in mind the quiet. Revolution, the real spiritual, creative revolution in consciousness is not a mere reaction, a winter in the tight one and then one must realize such a winter controlling thought. We feel that it is this awareness below that actually creates the outward energy which is from the fundamental revolution. Everything not of the psychological mind is waste. There is waste of energy in the mind in conflict. Man from the superficial awareness and the awareness. Man in the quiet of the mind, in man will see that the outward

comes without your asking, that the state of creative is
not a thing to be cultivated — it is there; it comes
without any imitation, only in that state is there a possibility of
renewal: newness, revolution.

The Perfect Way knows no difficulties,
Except that it refuses to make preferences.
Only when freed from hate and love
Does it reveal itself fully and without disguise. . .

To set up what you like against what you dislike —
This is the disease of the mind.
When the deep meaning of the Way is not understood,
[illegible] disturbed to no purpose. . .

Pursue not the outer entanglements,
Excellent to the inner world;
Be serene in the oneness of things,
And delusions vanish of themselves. — Zen

Like an artist who paints a picture because it is his
art and his joy, his expression of beauty, his glorying and
delight, so do I think and act for getting anything out of life.
— Krishnamurti

One act of understanding shall put a man [illegible] climax of
great vision. — Krishnamurti

The establishment of that eternal good is of primary importance
for one who desires to disentangle himself from the
complications of life. . . . [illegible] a confused mind without practicing the [illegible]
constant, eternal, is but to add to world confusion. — Krishnamurti

SWAMI RAMADAS

In the Bhagavad Gita the whole universe is given as the manifestation of God. Why do we bind yourself to the one place when the whole cosmos is yours? God pervades the entire universe and beyond to infinity. So your relationship with everything should be one of spiritual kinship. Commune with the presence of the all-pervading energy less, nameless, formless, eternal Consciousness. That is God-vision. Realise God as the entire universe. You believe it is merely one manifestation. That's a grand conception of God as universal manifestation.

Vision – June '64.

A pure mind and the Atman are not different, says Sri Ramakrishna. Pure means – in the invisible sense – all desires are destroyed. That remains of the man, the divine and blissful reality.

The man who has conquered the mind is the greatest conqueror in the world. Desires cannot even hurt him because he is not attached, knowing something of the power of the senses.

Surrender means giving up the ego-sense, complete self-effacement of the mind.

God can be seen only by those who have no desire but for vision and union alone. Do you desire God and nothing else? If you are lacking in this, the attainment will be a question of distant future.

Devotees are encouraged to engage in practising the methods and in learning to attain the object. Once the devotees are determinedly earnest in their quest of immortality

and [illegible].

Sahu: (to a chemistry professor): What is asbestos?

Professor: That which holds fires anything but it.

Sahu: The Divine Name is asbestos that holds all [illegible] from illusion. So the Name [illegible] us illusion. It [illegible] repeating the Guru Mantra, the mind is [illegible] the cause of illusion [illegible]. When the mind is disturbed, you know you are the Self, you are God. ..... [illegible] God's Name — the [illegible] is easy. There are [illegible] illusion, [illegible] but in all cases [illegible] must have a [illegible] God. [illegible] [illegible] God-realization

[THE PERENNIAL PHILOSOPHY] see foreword

"Hence we may learn the reason why many people [illegible] themselves, but are unknown for all their mortifications. It is because they mistake the [illegible] nature and end of them. The practitioners often aver, do things good in themselves; but think them [illegible] rest, and [illegible] not in them and look no further, but stay [illegible] and [illegible] for their own progress in them. This mortification [illegible] is [illegible]; all their [illegible] other considerations. And therefore self-examination [illegible] that for them which [illegible] other people; they understand and handle the operation of [illegible] words, and instead of being really self-denials they [illegible] and stop at the [illegible] of self."— William Law.

"[illegible] desire for union with God is not that the soul should understand, feel, taste or imagine anything as the object of its desire of love, or anything whatever, but should remain in that pureness and [illegible] perfect [illegible] and complete detachment from all things [illegible]" — St John of the Cross

"[illegible] is always merits, because it [illegible] God. Yes, even after a total annihilation into confusion and all things in it, disquietude on that account would be vanity" — St John of the Cross.

"We must not wish anything other than what happens from moment to moment, all the while, however, exercising ourselves in goodness." — St. Catherine of Genoa.

"I should say that simplicity is an uprightness of soul which prevents self-consciousness. It is not the same as sincerity which is a much humbler virtue. Many people are sincere who are not simple. They say nothing but what they believe to be true, and do not aim at appearing anything but what they are. But they are [illegible] thinking of themselves, [illegible] their words and thoughts, and [illegible] appearance of being [illegible] as they are. They [illegible] simple. They are not at their ease with others, [illegible] with them. That is natural [illegible], and [illegible] on [illegible]

about him.

"To be always [illegible] with the [illegible] from a thought [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], whether it be duty to [illegible] [illegible] [illegible] which makes a person wise in [illegible] [illegible] [illegible] self-conscious, [illegible] [illegible] [illegible] [illegible] this unreal self-complacency. The one is intoxicated by the [illegible] [illegible] [illegible] he believes himself to be doing [illegible]; but both are in a state of intoxication, and the second a worse state than the first, because it seems to be wise, though it is not really, and so people do not try to be cured. Real simplicity lies in a just medium equally free from thoughtlessness and affectation, in which the soul is not overwhelmed by externals, so as to be unable to reflect, nor yet given up to the endless refinements which self-consciousness induces. That soul which looks where it is going without losing time arguing over every step, or looking back perpetually, possesses true simplicity."

— Fénelon

"This emptying of memory, though the advantages of it are not so great as those of the state of union, yet merely because it delivers souls from much sorrow, grief and sadness, besides imperfections and sins, is in reality a great good."

— St. John of the Cross.

"Having achieved human birth, a rare and blessed incarnation, the wise man, leaving all vanity to those who are vain, should strive to know God, and Him only, before life passes into death."

Srimat Bhagavatam.

"My dear Mother, heed well the precepts of the saints, who have all warned those who would become holy, to speak little of themselves and their own affairs" — St. Francis de Sales

([illegible] to Jeanne de Chantal)

"[illegible] [illegible] [illegible] [illegible] [illegible] in the charms of [illegible] talk."

— Fénelon

"To pretend to devotion without great humility and renunciation of all worldly tempers is to pretend to impossibilities"

— William Law.

"The imperfect destroy true devotion, because they seek sensible sweetness in prayer" — The fly that touches honey cannot rise its wings; so the soul that clings to spiritual sweetness loses its freedom and hinders contemplation"

— St. John of the Cross.

" The real way of profiting by the humiliations of one's own faults is to face them in their true hideousness, without ceasing to hope in God, while hoping nothing from self".

— Fenelon

" Let anyone understand that real love of God does not consist in tears shedding, nor in that sweetness and tenderness for which usually we long, just because they consoles, but in serving God in justice fortitude of soul and humility"

— St. Teresa

" The work of love does not consist of high feelings, but in detachment, patience under all trials for the sake of God whom we love"

— St John of the Cross.

" You learn to speak by speaking, to study by studying, to run by running, to work by working; and just so you learn to love God and man by loving. Let those who think to learn in any other way deceive themselves,

— Jean Pierre Camus
quoting the Bishop of Geneva

Aldous Huxley

THE PERENNIAL PHILOSOPHY

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The saint is one who knows that every moment of our human life is a moment of crisis.

THAT ART THOU

"The more God is in all things, the more He is outside them. The more He is within, the more without."
(— Eckhart)

"Though God is everywhere present, yet He is only present to thee in the deepest and most central part of thy soul. The natural senses cannot possess God or unite thee to Him; now, thy inward faculties of understanding, will and memory can only reach unto God, but cannot be the place of His habitation in thee. But there is a root or depth of thee from whence all these faculties come forth as lines from a centre or as branches from the body of the tree. This depth is called the centre, the ground or bottom of the soul. The depth is the unity, the eternity, — "the abyss" said the mystics, — of thy soul: for it is an infinite fact nothing can satisfy it or give it rest but the infinity of God."
(— William Law)

The completely illumined human being knows with W. Law, that God is present in the deepest and most central part of his own soul: but he is also at the same time one of those who, in the words of Plotinus "see all things, not in the process of becoming, but in Being, and see themselves in the other. Each being and aiming at Being, the whole intelligible world. Therefore all is everywhere. Each is there all, and all is each. Man as he now is he ceases to be the All. But when he ceases to be an individual, he raises himself again and penetrates the whole world."

"Why me is God, words I recognize any other me except my God Himself." (— St. Catherine of Genoa)

"In those respects in which the soul is unlike God, it is also unlike itself." (— St. Bernard)

"I went from God to God, until they cried from me in me, 'O thou I!'" (— Bayazid of Bistam)

MISREL. God requires faithful fulfilment of the smallest [illegible] than the most ardent aspiration to things of which we [illegible]
(St. Francis de Sales)

TALKS WITH RAMANA MAHARSHI

Sri Ramana Maharshi read the translation of Nandan's "Philosophy of the Divine Name": "The all-pervading nature of the Name can be realized when one recognizes one's 'I'. When one's name is not recognized, it is impossible to get the all-pervading Name. When one knows oneself, then one finds the Name everywhere. It is seen the Name as different from the Named creating illusion. Nandan says, 'Ask the saints!' None can realize the Name by the practice of knowledge, meditation or austerity. Surrender yourself, this is the fact of the Guru and learn to know that 'I' myself is that Name. After finding the source of that 'I', merge your individuality in that oneness, which is self-existent and [illegible] of the Self. That which pervades beyond duality and duality-less, that Name has come to the three worlds. The Name is Para Brahman itself, where there is no action within and no duality.

P. 498

P. 331

[illegible] Sri Ramana [illegible] that the Self is pure consciousness in sleep, and he also indicated the Self as the transition from sleep to the waking state as the idea realisation. He was requested to explain the name.

[illegible] said: Self is pure consciousness in sleep; it is also a [illegible] (Sri Ramana [illegible]) [illegible] stage. [illegible] is by means of mind only. It is not an [illegible] indicated by [illegible] the Tamil word 'I') [illegible] not [illegible] from the [illegible]

[illegible]

called prājna. He is prajnānam in all the three states. Its particular significance in deep-sleep state is that he is the [illegible] knowledge [illegible]. [illegible] and ignorance. [illegible] in all three [illegible] in the form of [illegible] [illegible] i.e., ajnana (ignorance). It always coexists with the individual. [illegible] Whenever [illegible] [illegible] are all names of Brahman.

Being made up of knowledge alone, [illegible] is impure and is not useful for such experience. Hence the use of the transcendental 'I' or the 'pure I'. How is this pure [illegible] (विज्ञानमय कोश) Tripura Rahasya and other works point out [illegible] for aim, and there is the will present in the attempt. [illegible]

[illegible] asat [illegible]
different asat. Here asat is the contaminated waking 'I'.
[illegible] sat [illegible] the [illegible] sleep. [illegible]
[illegible] from sat and asat. [illegible] mean the same.
[illegible] witness.

[illegible] here, how is [illegible] to be experienced. [illegible]
[illegible] experience [illegible] what he had
experienced? [illegible] happiness in [illegible]
S [illegible] is it [illegible]
[illegible] vijnanatma [illegible]
[illegible] vijnanatma [illegible]
[illegible] happiness [illegible]
[illegible] did he remain [illegible]
[illegible]
[illegible]
[illegible] mode. [illegible] is like the [illegible]
[illegible] a [illegible].

The [illegible] vijnanatma seems apparent-
[illegible] vijnanatma [illegible]
[illegible]
[illegible]
[illegible]? No. The fact [illegible] experience [illegible] happiness cannot
[illegible]
[illegible].

This brings us to the conclusion that, [illegible]
[illegible], [illegible] and the cognised [illegible] in all
the [illegible] states, [illegible] difference in their
[illegible] ('I') [illegible]
[illegible].
[illegible]

What is [illegible] that [illegible] realis[illegible] [illegible] remembered. [illegible] [illegible] it. [illegible] attained. [illegible] and [illegible] accordingly.

People often ask how the mind is controlled. [illegible] the mind [illegible] [illegible] [illegible] and desires [illegible] the mind. [illegible] the mind [illegible] the mind. [illegible] [illegible] [illegible] [illegible] [illegible] in sleep, swoon or by starvation. As soon as the [illegible] withdrawn there is recrudescence of thoughts. [illegible] use is it [illegible]? [illegible] there is [illegible] [illegible] [illegible] of fasting [illegible].

46. Q:- What is self-surrender?

M:- It is the same as self-control; [illegible] [illegible] [illegible] [illegible] surrender [illegible] submission is self-[illegible] Otherwise the ego remains stuck up like the image carved on the tower, making a pretence by its attitude [illegible] [illegible] [illegible] at [illegible] of its own [illegible].

Q:- [illegible]

M:- [illegible]

[illegible] it, my friend [illegible].

Q:- But the mind [illegible] [illegible].

M:- [illegible] [illegible] when you [illegible] yourself [illegible] it back and turn it inward. That is [illegible].

[illegible] [illegible] [illegible] [

1951

VEDANTA FOR MODERN MAN

MEMORIES OF SW. SIVANANDA:-

"You have renounced the world and have come here to realize God. That is the whole purpose of life; you must never forget that ideal.

Work hard now. Practice japam and meditation unceasingly. Let the Lord become firmly established within your heart, then will come great peace and joy. When through the regular practice of the spiritual disciplines, you realize your chosen ideal within your heart, then also you will realize that the chosen ideal and the guru are not separate. You will see that the guru also resides within the heart — with the death of the human body, the guru does not die.

If those of you who live with me think that you alone are serving me, you are mistaken. All those who are earnestly doing the work of the Lord and worshipping Him within their hearts — even though they may be thousands of miles away — they are also serving the guru; they do me very, very dear to us. They please the Lord by serving Him, and they please us also. If the Lord is pleased, the whole world is pleased."

"Those who have taken refuge in Sri Ramakrishna are blessed indeed. Each one is great, whether he be a senior or junior in the order. In our home there has come a divine awakening. Out of the grace of many past lives, we have taken refuge in the feet of Sri Ramakrishna."

You have made Sri Ramakrishna your ideal, and he directs the [illegible]

You must never forget that you have taken refuge in Him and that it is your blessed goal to become the only Master. In this you have undertaken a heavy responsibility. We, his direct disciples, have not long to live in the flesh, and it is by your example that the future and the people will be guided. Always remember that renunciation is the most precious adornment a monk can wear. The greater your renunciation and dispassion, the nearer you are to God. Indeed it is not easy to become a true monk. The ideal monk is he who can renounce all craving in thought, word and deed. Ceremonial vows and geographical ties do not make a monk. Learn to be dispassionate and detached; ask for nothing. Surrender yourself wholeheartedly to the Divine Mother. She will supply all that is needed in your own life and all that is needed for Her work".

WORSHIP & MEDITATION (Sw. Prabhavananda)

The word "food", according to Shankara, is "that which is gathered in." Commenting on the above [illegible] passage, Shankara says:

"The knowledge of the sensations [illegible] food, i.e., is gathered in [illegible]; the knowledge which gathers in the perception of the [illegible] the [illegible] the knowledge of sensations [illegible] food. The [illegible] "food" being [illegible] the outward organs become [illegible], and the inner [illegible] memory of the Infinite One who is [illegible] from everything, and real."

This "inner memory of the Infinite One" is meditation. In fact Shankara again:

"Meditation is a constant remembrance

[illegible] flowing like an unbroken stream of oil [illegible] from one vessel to another. When this kind of remembering has been attained, all bondages break. Thus constant remembering is spoken of in the scriptures as a means to liberation. This remembrance again is of the same nature as sight: "When he who is far and near is seen, the bonds of the heart are broken, all doubts vanish, and all effects of work disappear." He who is near can be seen, but he who is far can only be remembered. Nevertheless the scripture says that we have to see him who is near as well as him who is far, thereby indicating to us that the above kind of remembering is as good as seeing. This remembrance when exalted assumes the same form as seeing.

Worship is constant remembering, as may be seen from the essential texts of scriptures. Knowing, which is the same as repeated worship, has been described as constant remembering. Thus the memory, which has attained to the height of direct perception, is spoken of in the Shruti as a means of liberation.

"This Atman is not to be reached by [illegible] sciences, nor by intellect, nor by repeated study of the Vedas. Whomsoever this Atman desires, by him is the Atman attained." The extremely beloved is desired; by whomsoever this Atman is extremely beloved, he becomes the most beloved of the Atman. So that this beloved may attain the Atman, the Lord Himself helps. [illegible] "Those who are constantly attached to Me and worship Me with love — I give that direction to their will by which they come to Me." Therefore it is said that, to whom this remembering, which is of the same form as direct perception, is very dear, because it is dear to the object of such memory-perception, he is desired by the Atman, by him the Atman is attained."

Vivekananda & the West (Sw. Lokeshananda: [illegible]

characteristics of a holiman: [illegible] spiritual "[illegible]

[illegible] The eyes of such a person to the sun is free from any evil. His mind is compared to moon - pure, soft, pleasing. It is not just freedom from the ordinary temptations of life. But it is that quality that has made every fibre of his personality guileless; every cell of his body, every thought of his mind and every emotion of his heart have become transformed... The great purity of a holy man cannot come by merely ethical disciplines. It manifests only when one has gone to the source of all goodness, the source of all purity, namely the spiritual reality behind our life and universe.

2. So naturally, the second constituent of holiness has to be mentioned as love of God. A love that has no parallel in life, a sweetness that is unearthly and a joy that is coexistence with living pervade (his) entire being.

3. Wisdome which comes from the direct experience of spiritual reality. (He does not mind [illegible]

4. Calmness.

5. Great love for mankind.

6. Strength.

Samadhi, Nirvana and similar terms may appear too vague to us; but the above mentioned characteristics of spiritual life are surely familiar to us. This should give us firm conviction in living interest about the goal of our life. 2nd: is to know that holiness is our birth right. 3rd contemplation of God. not a narrow one but that which will lead to an expansion of our consciousness. God is great, let us share his greatness.

Such then is the struggle for holiness, and we should always remember that struggle is not endless. If we have patience & perseverence this struggle will surely reach its fulfilment. Think of that sublime prayer of St. Francis: "Lord make me an instrument of Thy peace, where there is hatred, let me sow love; where there is injury, pardon, where there is doubt, faith where there is despair, hope; where there is darkness, light; and where there is sadness, joy." [illegible]

a character of immense value to society? ... Society needs statesmen & women more than scholars and politicians.

Let us then take up this endeavour seriously. Let us struggle sincerely with hope and courage and patience, and sincerely. By the grace of God the fulfilment of holiness will be ours. It will be a reward not only to ourselves but to also to our surroundings, to our friends and neighbours and to our community, because holiness is that supreme value which, even though we cannot define it, we can intuitively feel and possess.

Sta Shikshar

SW. Prabhavananda: Sutras: The Shikshar. Spinoza defined this spiritual discrimination as follows: "Good things which come, to people through their actions, don't last long, are perishable, pass away, are mere pleasures. By these the [illegible] are [illegible] and repentance, the mind [illegible] anxiety [illegible] the [illegible] we want; which the lack of them [illegible] our time for the divine [illegible]. But if a thing is not desired, no quarrels will arise in obtaining it, no anxiety will be wasted in it perishes, no sorrow is caused if it is lost, no [illegible] by its loss. All these spring from the love of that which passes away. But the love for the Eternal and Infinite fills the mind with joy, and is unmixed with sadness. Therefore it is worthy to be desired, and to be sought with all our energy."

(SW. Vivekananda: "Thou art the God Him")

We must learn to control our brain cells consciously. The first step is happiness. Sectarianism is the enemy. Do [illegible] is better than to love. Love [illegible] misery. Don't [illegible] happiness and little unhappiness. Successful [illegible] happiness and misery.

The second step is purity

The third is self [illegible]

KRISHNAMURTI

CHETANA
Vol X No 1
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I have realized what to me is the supreme happiness — not of pleasure, but of that inward quietude which is the assurance of tranquility, the realization of completeness. In this state there is no progress, but a continual realization in which all problems, all complexities, all troubles vanish. That truth, that inward completeness, exists in all things, in every human being. and that enduring reality is never absent in the least or does it exhaust itself in the greatest. — . . .

out of this sense of separateness, the "I" becomes so all-powerful. out of this consciousness of separation, fear is born. Wherever there is fear, there is at once the desire to seek comfort, instead of understanding which dispels all fear. For comfort always perpetuates fear, is the source, and result of it. —

Change produces only a transitory adjustment, not a permanent harmony and equilibrium; — the fulfilment of fear, a continual evasion, rather than the struggle to comprehend in the present. In other words, the past and the future give the man who is in fear — never the comprehension of the present. So long as the present is not understood, the future will never give it its full significance, because the future does not exist in reality. . . . .

When the idea is comprehended [illegible] that living reality, exists in everything at all times, in all its completeness, then there is no longer the thought of progress, of making that which is illusory, the "I", into something permanent. In every phase of life, emphasis is laid [illegible] not on the individuality that becoming fully conscious, [illegible] its own consciousness, [illegible] aggrandisement of the "I".

Look at most people, and you will see that [illegible] that by becoming something more, by becoming greater, by enlarging his consciousness by a series of experience, by coming back and forth, by being reincarnated, that he is getting nearer and nearer truth. To one this conception is entirely false, because reality in its completeness, in its fullness, in its richness, exists in everything, and therefore it is eternal. That which is permanent, eternal in everything [illegible] never. What we call progress can only be applied to some fact, not to reality.

Your being, your [illegible], [illegible] in what manner you are, you become aware of that eternal living reality which sustains, nourishes everything, which is in ourselves. While you create an outside world and an inside world, and endeavour to bring about an adjustment between the two, you will never find reality.

When a man is conscious of himself as a separate entity, he is continually seeking outside for his help, for his sustenance, for his well-being; [illegible]

Before you can understand truth it is necessary that you should become fully conscious, that is conscious of your own separateness, and thereby of all your qualities and their opposites; that is, you must become conscious of yourself that all your hidden desires, your fears, conflicts are brought out, examined and understood. By becoming intensely conscious, you consume all self-consciousness, because when you are fully conscious of your actions, your thoughts and your emotions, hypocrisy ceases, illusions cease, secret desire and fancies no longer have sway over you; and then, when you are so clear and purposeful, you can arrive at that state in which there are no so-called qualities and therefore no conflicts.

When you introduce the personal element into your judgement, you inevitably prevent your understand

IBID [illegible] Krishnamurti: By E.A. Wodehouse

Reason and Love: ~~The preoccupation by which~~

The liberated man not only sees everything as part of himself, but is also keenly aware of the uniqueness of each man and woman and person different from himself. Love and reason, different from each other, turns out, moves on their own to the same conclusion and his life is one, and it is the unity we discern between the two that holds him in balance.

The fact is, however, we have become the slaves of Reason and Love. Reason, the cognitive faculty which by environment often creates an "awareness", has its object in the ~~[illegible]~~ externality — we think at arm's length, with cool, and noting its uniqueness. [illegible]

out and reclaims it. And the tense between Reason and Love is, in one of its aspects, a tension up between [illegible] of the [illegible] and vice versa, at its highest point, is the perfect relation of man to his mission must attained. Relax it from either end, and at once there is imperfection.

A mother, for example, may be extremely devoted to her children; but her love may have a possessive quality which denies them all individuality. Here, there is an absence of the outward thrust towards otherness and the result is that the Love is impaired, for it becomes narrow and selfish. Conversely, a dispassionate observer of human nature may be keenly alive to the uniqueness of his fellow-men, but have no real affection for them. Here the absence of the inward pull of love impairs the understanding; for it is impossible to observe humanity truly without the aid of affection.

3. Yet, ~~Bonhoeffer~~ adds, the effect of the a-biblical tension - yes. The above arose out of a question of ten discussed by our little party here during the past three weeks - the question, viz., whether the absorption into the one Life, which comes with illumination, means extinction of objectivity and "otherness". And this, in turn, arose out of the further question whether, when a liberated soul drops his physical body at death, anything remains which can take cognizance of earthly life. K's answer was that the fact of becoming one with life implies a self-identification with both the oneness and the manifoldness of life. The apprehension of there must pass perish, and with it the possibility of remaining in awareness of any

region of Manifestation. But, [illegible], the effect of this absolute tension, just mentioned, is that each pole, at [illegible], cancels each other.

The Nature of the Ego: The fully illuminated intelligence is conscious of neither the subjective nor the objective, as such. It includes them both in [illegible] realization. Such an intelligence, however, is not an Ego. It is a [illegible] impersonality — which, nevertheless, retains the capacity of thinking and feeling and doing.

The [illegible] statement [illegible] little difficult and some [illegible] [illegible]. The following is roughly what [illegible].

The Ego, K. holds, is not an entity. It may more truly be called a symptom. It arises in consciousness only when the free flow of life is obstructed. We can find a familiar analogy in our own bodies. Normally we are quite unconscious of our internal organs; they only obtrude themselves upon our notice when something goes wrong. In the same way, if we are in perfect spiritual health, we should be conscious of no separate I-ness. But the fact is that we are not in spiritual health; there is not, in most of us, the free and unimpeded flow of life, and hence we become aware of the obstruction — and this obstruction is what seems to us our I.... The Ego, as an entity, has not, and has never had, any existence. It is nothing but a symptom of internal disorder, to which, in our ignorance, we have attributed objective being.

In each one of us, it is life alone that is acting and feeling and thinking; but because it is as yet unable to manifest itself in that absolute freedom and

tivity which belongs to it as life, its illusion is set up — an illusion which is just a little exhilarating as is the itch that is caused by a mosquito bite. The ego only exists when we think it.

As a matter of fact, it is possible for any of us to abolish ego-consciousness, and re-establish it, twenty times a day. Someone who is completely absorbed in some congenial task, and functioning freely in that task, automatically slips out of the ego-consciousness while the concentration lasts — so much so, that he will often "come to himself" with a kind of start when it is over. The state of absorption in any activity is, indeed, all that is needed to prove that illusory is the feeling of I-ness, and that non-existent for fullness and intensity of living. But does it mean (K. was asked) that the man who is absorbed or concentrated is in the same condition, temporarily, as the liberated man? He replies, no: he is at the same time in touch with the Truth. So far as the ego is concerned, he is in a state that resembles that of liberation, just as a man who has become individual, intensely and exclusively resembles, within the limits of his particular function, the man whose love embraces the whole world. But the ordinary concentrated individual falls short in two ways: in the first place his loss of the ego is temporary, and secondly, while it lasts it is dependent upon some special activity, ceasing as soon as this activity is over.

<u>The liberated consciousness</u>: The liberated consciousness, on the other hand, never slips back into separate I-ness, but remains just as free from separateness when it is at rest, sleeping or asleep as it

engaged in some definite activity. And the reason for this is that it doesn't abide in the Truth. Truth alone can give that balance of all faculties, which is independent of all changing conditions and is thus not due to anything outside the man himself.

What causes most of the difficulty in the discussions about the Ego is that we do not find it easy to distinguish between an "I" which is pure active subject and an I to which things can happen and consequently can become an object. The real I — the I which goes on forever and which liberation cannot affect — cannot ever be an object. It is eternally a subject and expresses itself in what Krishnamurti calls "pure action"; whereas the other I only comes into illusory existence when there is "reaction", that is when the life-movement, for any reason, is checked and turned back on itself. It is only this ~~latter~~ latter I which is an Ego. The other I is utterly non-existent. It can alone exist because it is life itself, life that has awakened into self-awareness.

But what about "individual uniqueness"? he was asked. Do not this I, which is "pure subject", the same thing as that?

Yes, he replied, but this does not prevent it from being the universal at the same time. When we speak of "becoming one with the whole life", we must not think of such wholeness in terms of space or quantity.

Universal action:— Wholeness, in this connection, is a wholeness of quality. It means absolute purity. The whole of life can exist within a single point, if that life in that point be absolute pure. This is what makes it possible for the life of the liberated man to be, at one and the same time, individual and universal. Pure life, as such, cannot

act otherwise than universally. And so, when a man has absolutely purified himself — when he has cleared from his nature the last traces of egotism and separateness — universal action automatically supervenes, even though there be lacking all the thinking, feeling and doing that are unique to which is the living subject in all these activities.

Universality, in short, is a matter, not of what a man is, but of what he does. And this cannot be but be true, seeing that life itself is not mere passive Being but an active movement and energy. ~~The Cannot~~ In the world of truth there are no nouns, only verbs. In so far as a man thinks, acts and feels universally, he is universal, his Being is his life, and his life is what he lives. And so the great question is not whether there is an Ego, and whether this persists or is abolished; but rather, what which is behind all thinking feeling and acting as a living and unique I — capable of becoming the active subject in a process of universal living and so, by and through its activities, of transcending its own uniqueness.

Krishnamurti's answer was that the thing is possible. Does that just what liberation is.

[The test of living is in the daily reaction to all experience. Self-fulfilment in experience will alone lead to self-fulfilment in action and. If the person ... "in love with life" everything is an experience which brings him nearer this desired —] — A.N.

Michael Williams (M. Millan - 1926)

LITTLE BROTHER FRANCIS of ASSISI

But the greatest test of the man's straightness upon which he was entering came a few days later. Dressed in his usual rich garments, and mounted on a fine horse, Francis was riding in the country, he was returning to the city when a leper approached the highway from a hospital and stood in his way begging alms. At the sight of his horrible sores Francis checked his horse and for a moment was repelled to turn aside and ride swiftly away. But anything vain and distorted grinded his soul to bring low. In earlier days he had always flung a coin to the leper as he met and at the same time touched spur to his horse. But to-day, he dismounted, and as he placed his coin in the leper's hand, he kissed it then clasping the leper in his arms he [illegible] the leper the kiss of peace. It was from that moment that Francis knew the lesson of his life was to be, that lady poverty to whom he remained faithful all his days, and in whose service he went to transform the condition of all the poor of Europe.

× × × × ×

It was early in the springtime when Francis wandered forth over the hills to the north of Assisi. On the plain and in the lower valleys the green growth of grass and twigs was already spreading over the face of the earth. The air was thrilling with the promise of the sun. Higher up among the mighty hills the snow still lay deep in hollows and nooks. The air was sharp and cold, the rocks jagged and naked. Yet even there the sunshine was full of the promises of summer. So Francis went over hills and through valleys singing aloud.

Later that day, on a lonely place on the bank of a river, Francis was suddenly surrounded by a band of robbers.

"Who are you?" demanded the leader of the band, puzzled by the strange contrast between the worthless garb of the lonely traveller and his joyful face.

"What is that to you?" answered Francis. "Let if you wish to know, I will tell you. I am a herald of the great King."

[illegible]

slipped from him his laborer's garb and dressed him in a dark green tunic in a flash.

"Stay there, you fool-hearted!" they cried as they left him.

It was not long after that the door of the castle opened. It was all very well for him to welcome his freedom, and to wander upon the open roads, singing songs in praise of lady beauty. But then his heart was filled with concern and it seemed as if the world about him, bathed in the glorious light of spring, smiled upon him and welcomed him. Not he had to fortitude of what he might expect from the world's governors, even then. He only wished such a being his messenger of kindness and love. But Francis knew that the knight who would go on any quest must expect to meet with misadventures. So he thought in leaving these over just the answer of a good knight.

So he gathered himself up quickly from the ground and went on his way.

× × × × × ×

He had done the tasks he had been told to do. He had labored not one, but three whole weeks. He had given himself freely to the helping of the poor, and serving the lepers. Yet still he felt that some larger work remained to be done. But he discovered more had made the doing of little tasks in life leads on to greater ones.

× × × × × ×

Now came the happiest time in all the life of Francis. The days and nights of his trouble, when his heart was full of doubt, and he knew not which way to turn, had passed away. The pain and dread caused by his father's lack of sympathy had so much added his heart. His mother's sympathy and love had restored the heart, and Francis knew that he could only learn to trust alone and that God would enlighten him in the way. From him there came this greater thing to the home to serve what his own heart in trouble. What he had undergone was the ordeal that all knights had to go through. His strength had been tested. His heart had been tried so he might set forth on his great adventure. So he thought that others would join his first two followers, and that

[illegible] a great work to do for the Lord. He
Francis had made up his mind to do anything. But he at
once began to do it. He was eager at all times. He did
not rest [illegible], however, he made out in [illegible] some
[illegible] in prayer, and Francis begged [illegible]
[illegible] than he was [illegible] for. The [illegible] of
the [illegible] must be [illegible] and then, on
[illegible] the [illegible], telling them to go among the people and give
them the message which God had given them to give to men.
It was the message of peace. The old message of joy, in serving
God and the saints. God himself, for one about the simple
[illegible] by, [illegible] the [illegible] [illegible] to
Francis, accompanied [illegible] and [illegible] [illegible], with [illegible]
[illegible] at his side, [illegible] in great contentment he
[illegible] from [illegible] [illegible]. All the [illegible] and [illegible] he
[illegible] [illegible] [illegible] [illegible] in his heart. But not
the [illegible] [illegible] thought and different words [illegible] [illegible]
the troubadours. It was on the [illegible] road, in the position
that Francis really [illegible] to be a poet. Francis did not
want to be a poet. He simply sang as the birds sang,
without any care whether people listened to him or not.
The heart was full of happiness and he gave voice to
what he felt. Sometimes he sang as he was walking
along and enough for him. He would take up his place to
[illegible] [illegible] [illegible]. Sitting down [illegible] with [illegible]
[illegible] he would make [illegible] [illegible] [illegible]
and [illegible] the other [illegible] across the [illegible] one, and [illegible]
[illegible] [illegible], [illegible] and [illegible] in the [illegible].

It was not only the [illegible] of [illegible] the
adventure that Francis [illegible] with him in his [illegible]
[illegible] [illegible]. To him it was not only the part of
a true knight to be brave, to seek hardships and to give
all his allegiance to the Lord or Him whom he followed, but
it was also necessary for the knight to be joyful, even gay,
brightness, cheerful high spirits, a jolly way of doing with
the [illegible] of life had been taught to the troubadours
who had come out of France into Italy.

Francis often wept, and sorrowed greatly
but never because of his own troubles or pains. He would
weep because of his troubles to God, men and women,
or because of the evils in the world, or because he remembered

the sufferings of Christ whereon death. But this was not enough in his sorrow. It would only move him to great efforts to remove the troubles or pains from the lives of others, and this very effort would restore his joy.

If history had not brought his memory down to us as "the little poor man of Assisi," he would have been known as "Happy Francis." Such this spirit he passed to get his companions, and they in turn passed it upon those who followed them. Francis always taught his disciples that they should be bright and cheerful. He used to tell them, "If the devil spirits cannot when he can rob the servant of God of the joy of the spirit. The devil's power is none when the heart is open and so little to attract him to inject a spark of doubt with which to tarnish the righteousness of the mind and the purity of life. As long as the heart is filled with spiritual joy the serpent of evil finds it in vain to insinuate his deadly poison. Evil cannot harm the servant of God as long as he is filled with holy joy. But when the soul is in bad temper, when it is discouraged and cast down, it easily becomes a prey to complete unhappiness, or it turns to vain pleasures which only leave it."

Greater Francis without that was in his companions of mind or glorious peace. He said to his servants, "A servant of God should not be sad and gloomy before the men. He should always be of good cheer. If you have anything against your self, confess yourself and compose your sin before God. But when you return to your Brethren, put aside your sadness and be cheerful like the sun."

When he first sent them forth to the brotherhood, he made his pleading clear on this point: "Let the brothers take care not to appear sad and gloomy like hypocrites, but let them show themselves to be joyful and contented in the Lord, merry and agreeably pleasant."

He considered this both important and essential. When the Order became great, and his disciples were numbered among a great number, he had this rule of joyousness or pleasantness so that it might give the impression of a character of joy. The manual emphasized the Christ-like character of joy with brotherliness.

And Francis taught his brothers that they were not only to be cheerful themselves, but that they should be messengers of joy and gaiety to the whole world. Preaching and singing, smiling and rejoicing, they went to it, he said, "like men who have drunk of the wine of the Lord, and who come out with the marks of divine spiritual joy." There was a great deal of the spirit of Francis in the remark made by one of the great leaders of the Friars who came after him, later St. Bonaventura, when he said, "Three things are necessary to keep one in perfect health — food, sleep and a joke."

They were to smile and sing and be happy, and heart no matter what their troubles might be. Courage and cheer, and look to Christ, and the great testimony of people who did not consider that there were to be sides to Christ. They gave their chance to show that they have to poverty, hardship and not a frown. It was a great time, an opportunity to prove that the service of God is joyful service, with peace and joy and security. There early brothers of Francis behaved like happy, jolly children. . . .

So as Francis marched over the hills with his fellows, he sang a song which meant something like this: "Wherever, by good and evil men in the world

[illegible]

* * * *

Wherever the preachers went (page Sixteen) avoid not be satisfied with telling people what to do. They themselves proved that they believed in poverty, and in serving the poor. To work with the lepers, and little by little the force of this example spread among the whole world of the people.

* * * * *

He told his followers, that instead of the salutation, that one should say: "The Lord give you peace."

He put the greeting in the mouth of the Lord. He taught and commanded his brothers to wish peace to all men and women, whatever they might be, every time

they entered any house the brothers were to say: "Peace be to this house". When they met someone on the road or in the streets they were to say: "God bless you, the peace".

At first whenever brothers went to beg the country and were the greeting, some people insulted or stern, this became angry and asked: "What do you mean by this strange greeting?". There had been so little peace in Italy for so many years that men and women had forgotten there could be such a thing.

The brothers were so troubled by the laughter or jeers or angry words showered on them that they asked Francis if he could not give them some other form of greeting to use. But Francis said: "Do not mind them, for at least they do not know the message we bring from God. Do not ashamed to give the message of peace, little brothers, for the time will come when the hearers and the persons of this world shall honour you and your brothers because of this greeting of peace".

Darkness showed the brothers the way in the matter of all others. Every greeting is good, and every sermon begins with the words, "May the Lord give thee his peace!" He put wonderful warmth into his gentle words. All who heard him knew that he meant what he said. Francis talked a great deal but, unlike most people who do this, all his words were full of truth, and have never died away.

The first thing that Francis told his brothers to do was to have peace in their own hearts. Then would come only by keeping away from sin. And if they did fall into sin, for this would remove peace of repentance. He went said they must keep peace among themselves. The third thing was that they must never give way to the men and women who did not belong to the Brotherhood. Over and over again Francis said to them: "If you are to preach peace by your words, you must do it in the way you have peace overflowing in your own hearts. Be angered with 'not one'. Do not give way. If you remember that God is the Lord of peace, we are glad to bear the insults, we keep the commandments and those whose hearts are hurt."

Poverty - Chastity - Obedience [the three jewels of Francis's Lord]

RAMANA MAHARSHI

[illegible] Arthur Osborne

Bs:- What exactly is the Self of which you speak? [illegible] you say the Self must be [illegible] in [illegible].

Ram:- [illegible] of two identities, two selves? [illegible] it is first necessary for a man [illegible] the habit of think[illegible] [illegible] two selves [illegible], he [illegible] [illegible] [illegible] "Who am I"?

[illegible]

arises and into which it will [illegible].

Bs:- Disappear? How can one lose the feeling of one's [illegible]

Ram:- The first and foremost of [illegible] thought in the mind of [illegible] [illegible]

Bs:- [illegible] mental [illegible] oneself?

Ram:- [illegible] last thought 'I' gradually vanishes.

Bs:- What is then left? Will a man then become [illegible] unconscious or will he become an idiot?

Ram:- No, on the contrary, he will attain that consciousness

which is immutable and [illegible] [illegible] [illegible] [illegible]

[illegible] the True Self, [illegible] [illegible] [illegible]

[illegible] But [illegible] the [illegible] [illegible] [illegible]

Ram:- [illegible] [illegible] person, the body and [illegible] Self for the first time [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] living and [illegible] [illegible] [illegible] mind [illegible] possession [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eternal ... [illegible] [illegible] [illegible] [illegible] has found [illegible]

[illegible] [illegible] will follow [illegible] [illegible] True Self, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] this [illegible] enquiry [illegible] [illegible] [illegible] [illegible] else is there so worthy to be the True Self [illegible] undertaken?

"Self-[illegible] [illegible] [illegible] [illegible] the process [illegible] this is [illegible]

11 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

" But the moment [illegible] [illegible] [illegible] it begins to partake less and less of [illegible] [illegible] [illegible] [illegible] Self". immersed and more and [illegible] [illegible] [illegible] [illegible]

" The Ordainer controls the fate [illegible] [illegible] [illegible] [illegible] is destined [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] you may [illegible] [illegible] therefore, is to remain silent."

" If one watches [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] is tapas. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]"

Burns & Oats, London
1951.

THE SILENT LIFE

By:- Thomas Merton.

The Prologue — What is a monk?

A monk is a man who has been called by the Holy Spirit to choose in his heart, desires and [illegible] a life of [illegible] seeking God. The concept is somewhat [illegible] this is a [illegible] no one on earth knows [illegible] "until he himself has set out to find Him." No man can tell anything what this search means [illegible] the Spirit speaking within him [illegible] by Him. A monk is a man who seeks God because he has been found by God.

In short a monk is a man of God.

The monk, then, is one who is so intent upon the search for God [illegible] a "paradox," a [illegible] "mystery" as well as a "paradox," a [illegible] unexplained.

St. Paul resolves the problem: "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Corinthians 4:6) [illegible] the mystery of light. The [illegible] the illusions and

illusions of a merely human spirituality in order to [illegible] humility of the spirit of Christ. [illegible] the [illegible] of Newman [illegible] [illegible]. [illegible] the [illegible] [illegible] the [illegible] [illegible] and [illegible] the [illegible] of the Spirit, the spirit of charity, the spirit of love. The monastic life [illegible] spirit of Christ, a life in which the Christian [illegible] [illegible] to the love of God [illegible] [illegible] Christ.

[illegible]

The Monastic ~~[illegible]~~ Life (Vow? [illegible]) — 1. Puritas Cordis [illegible]

Humility detaches the monk first of all from that absorption in himself which [illegible] the [illegible] of God. It [illegible] him [illegible] the will which makes him [illegible] upon his own [illegible] in which alone reality [illegible] [illegible] the [illegible] [illegible] him in the [illegible] [illegible]. It [illegible] the [illegible] of the [illegible] against the [illegible] "despair" in which he [illegible] the [illegible] [illegible] [illegible] at least [illegible] the transformation [illegible] God. Then he [illegible] humility [illegible] through the [illegible] of [illegible] first in the [illegible].

2. [illegible] of monastic humility [illegible] [illegible] [illegible] the [illegible] and the divine [illegible] human [illegible] humility [illegible]. The mystery of monastic [illegible] [illegible] life in [illegible] [illegible] and [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] in all.

[illegible] humility, the monk learns [illegible] to the sinister [illegible] unconscious struggle which he has always [illegible] to resist the [illegible], but in the name [illegible] eternal [illegible] the like. Jesus, [illegible]

[illegible]

[illegible] with the darkness of our self-idolatry [illegible] humble [illegible] called pure [illegible] of heart. In the words of Gaskian "It is for the sake of [illegible] all that we do [illegible] all that we seek. It is the sake of [illegible]

[illegible] of all the passions, and [illegible] to make a profound [illegible]

Purchey
with his bro

2. *In Veritate* (Ch. [illegible])

[illegible]

reality.

If the mind is to dwell a solid [illegible] it must be [illegible] all worry at imagine himself real. He must direct [illegible] directly about himself.

Quotation of St. Thierry says:

"Man's work is constantly to prepare [illegible] by discipline [illegible] he will free [illegible] lines his reason from anxieties and his memory from useless and [illegible] sometimes [illegible] but neglected will means [illegible] [illegible] with an upright will engaged in the [illegible] as necessary for this, etc. But a Pains will forget [illegible] [illegible] the goodness of God."

St. Bernard says:

[illegible]

remade to dwell what is eve[illegible] as I see without [illegible] is real!" William of St. Thierry concludes him, and adds an important note: that this supreme freedom

God — aliud velle non valemus."

liberty, and it is in the light of this

which bring him

himself more

desire

fulfill

ture was created: that is

3.

man does not great

contrary, we find

handled with reverence, one might

this it is

as the beam with which he sweeps the floor, are [illegible]

more detachment. It soon makes them to [illegible]
[illegible] them, but then [illegible] our needs, we have
[illegible] them from God. They are and longer his, but [illegible]
more. And this they are seen in a new light: they [illegible]
cause and [illegible] and [illegible] their existence,
[illegible] serve us the way all created things serve God.
[illegible] the intelligible.

[illegible]
and in the things we love, a reflection [illegible]
superior excellence. But we always dis[illegible]
[illegible] in [illegible] things, we have access [illegible]
unacknowledged hunger & a pride which they know [illegible]
[illegible] & they allow themselves
to be consumed by it.

Before a mere candidate true joy in [illegible]
the beautiful things that God has made. We must pray
the delicate interior sense [illegible] and [illegible] him to [illegible]
[illegible] have ears to hear.

This explains why some monastic
[illegible] and used the
are so beautiful. The beauty & taste in a monastery
is not merely a matter of artistic training. It is [illegible]
something [illegible] — from purity & [illegible]

4. In Tabernacle Testimonii

a dwelling place. It is a Church, a sanctuary
[illegible] the New Testament, where
God but in the mystical
the cloud prefigured. The monastic community
merely in order that each individual may
[illegible] tion and encouragement, but also
[illegible]
end, which is union with God.
[illegible] may be the individual
[illegible] communities, whether he be a
[illegible]
[illegible] spirit
[illegible] the who
[illegible] in it. The [illegible]
[illegible] realizes that his [illegible]
[illegible] spiritual organism
[illegible] and generous self-de[illegible]

[illegible] spiritual life are those which are not [illegible] which, on the contrary, are harassed [illegible] by [illegible] fear.

[illegible] for their common end. This demands more than [illegible] of mean breaking down that interior resistance and [illegible] of heart [illegible]

that is shared with others is, as we have seen, [illegible]

one union will [illegible] only [illegible] [illegible] Self-will is therefore an "excessive" [illegible]

fear, anxiety, and [illegible]

[illegible] life, which constantly breaks in upon the [illegible]

designed to break down the resistance with which [illegible]

life of the monastery. Yet at the same time the common life is never intended to [illegible] [illegible] "[illegible] his own personality [illegible] to break and destroy these [illegible] self-will narrows us down and encloses [illegible]

[illegible] monastic doctrine to imagine that the common life is designed merely to "break" man [illegible] [illegible] transparency without [illegible]

6. In Unitate

(How in monasteries all dance to act [illegible] the Abbot and in one body)

The Silent Life:-

[illegible]

called the hermits, but [illegible]

[illegible]

When that inner voice is not heard

within & the spiritual peace that

[illegible]

feelings [illegible]

is broken and exhausting. Now he [illegible]

[illegible] in contact

his own soul. If man is [illegible]

[illegible] looked out of his own spirit

[illegible]

[illegible] then, but [illegible]

makes decisions for

[illegible] him. He no

[illegible] serene and [illegible] lettuce of the monas[illegible]

[illegible] ancient [illegible]

[illegible] literism [illegible]

[illegible] since [illegible]

[illegible] sanctu[illegible]

[illegible] merely [illegible]

happiness, not merely [illegible] human [illegible]

[illegible] take away [illegible] that [illegible] ness of [illegible] ability and

[illegible] stand [illegible] thou [illegible], [illegible] on [illegible], and [illegible]
[illegible] having [illegible] thy [illegible] [illegible] thy [illegible]
thoughts and thy [illegible], [illegible] thy
[illegible] will, then [illegible] [illegible] thy [illegible],
which [illegible] nothing but [illegible]
[illegible] with the light of [illegible]. [illegible]
[illegible] [illegible] they [illegible]. This is
[illegible] [illegible] [illegible] [illegible],
the [illegible] [illegible] [illegible] and the
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] with the [illegible] love, and [illegible]
[illegible] [illegible] ([illegible])
[illegible] [illegible]

In the [illegible] [illegible] the [illegible]
[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

the [illegible] [illegible] [illegible]
because she is a living Body, [illegible]
in life, there must be change. [illegible]
must [illegible], [illegible].
On the other hand, his creation

into the plain and [illegible]
[illegible] him from descending [illegible] that the
in the battles that go on there. [illegible] himself [illegible]
[illegible] him, the chances [illegible] regarded as temp[illegible]
or another, can only be [illegible] [illegible]
creation [illegible] [illegible] human
[illegible] [illegible] [illegible] the [illegible]
that [illegible] that he is likely to [illegible]
[illegible] one of them. [illegible]

[illegible] [illegible], and [illegible] in [illegible]
[illegible] [illegible] [illegible]
[illegible], [illegible] [illegible] [illegible]
of the [illegible], [illegible] [illegible] of the [illegible]
[illegible] [illegible] [illegible]

"यति पञ्चकम्"

वेदान्तवाक्येषु सदा रमन्तो भिक्षान्नमात्रेण च तुष्टिमन्तः
विशोकमन्तः करपात्रमन्तः कौपीनवन्तः खलु भाग्यवन्तः

मूलं तरोः केवलमाश्रयन्तः पाणिद्वयं भोक्तुममन्त्रयन्तः
कन्थामिव क्षोणिमपि कुर्वन्तः कौपीनवन्तः खलु भाग्यवन्तः

देहादिभावं परिवर्तयन्तः आत्मानमात्मन्यवलोकयन्तः
दिशन्तं किमपि मार्गं न यान्तः स्वान्तः कौपीनवन्तः खलु भाग्यवन्तः

स्वानन्दभावे परितुष्टिमन्तः अहर्निशं ब्रह्मसुखे रमन्तः
अन्तर्निशं ब्रह्मसुखे रमन्तः कौपीनवन्तः खलु भाग्यवन्तः

ब्रह्माक्षरं पावनमुच्चरन्तः ब्रह्मास्मि तत्त्वं विचारयन्तः
ब्रह्मानन्दे परिमग्नचित्ताः कौपीनवन्तः खलु भाग्यवन्तः

"ब्राह्मणत्वं तु देहेऽस्मिन् नोपयोगाय कल्पते। इह कर्मार्थमर्हते प्रेत्यनन्तसुखाय च" [वासिष्ठ-स्मृति]

"मन एव मनुष्याणां कारणं बन्धमोक्षयोः

The Development of the Spiritual Man

(The Future Evolution of Man - Humanity)

In the animal mind is not quite distinct from its own life-motion and life-matter; it movements are so involved in the life movements that it cannot detach itself from them, cannot stand separate and observe them; but in man mind has become separate, he can become aware of his mental operations distinct from his life operations, his thought and will can disengage themselves from his sensations and impulses, desires and emotional reactions, can become detached from them, observe and control them, govern or change their functioning; he doesn't yet get down to the secrets of life well enough to be aware of himself clearly and with complete or a central body in a distinct body, but has that impression and feels vaguely that possibility.

So far at first and in man does not appear as something quite distinct from mind and from mentalized life; its movements are involved in the mental movements, its operations seem to be mental and emotional activities. The mental human being must awaken first to sense of himself as a mind and life and body, distinguishing sleep, waking and dreaming and recognising their action and formation; but as the inner evolution proceeds this is gradually set aside, recast and class differently — it is the long-delayed but inevitable result step in our complete image-making. There can be a distinct consciousness of the sleep separate sleep from thought and mind, sleep in our human sleeper in the spirit or mind, separate sleep from the life movements, physical operations, vital impulses and in reality of sleep in the vital instinctive life, in separate sleep from the body, consciousness and functioning are in spirit manifesting Matter; this is the discovery of secrets of the functioning, control of living or a life-mind or a vital supporting the body.

This is taken by many as sufficient knowledge of the Truth and in a certain sense they are right. For it is the way in spirit that the realisation

Super mind

4. Overmind
3. Intuitive mind
2. Illumined mind
1. Higher mind

Human Intellect

that in regard to the activities of matter, or the manifestation of the Universal in strength of energy, the spiritual element itself - obviously can not practise, it can only permit and sanction the force in action of Nature. For it is some that time when the representations of a conscious Entity to which mind, life and body are only phenomena and instruments, we see then the Soul dwelling out Nature, knowing all her dynamisms as its own, not by mental perception and other notions, but by an intimate consciousness and by direct sense of things and of the intimate secret action, which therefore by its energies it can take other control of our nature and change it. When there is complete complete subjection of the living, with a subjection of the whole being in a stillness passively conformed to superior suggestions, then we can begin to feel a Self, a spiritual entirety and of our being, the conscious energy behind the soul individuality, transcending itself and universality, surpassing all dynamisms in its intimate form or action, extending itself upward into a transcendence of which the lower is not conscious. If matter liberation gets a positive part in its effort, the decisive step for spiritual realisation is subjection.

2) Then there is the decisive emergence in us of it as the creative creation in us of an intimate, self-existent consciousness which knows itself by the very fact of being, knows all that is in itself in the same way, by identity with it, by pure consciousness that is the essential communication of a pure existence, for a movement of identity in us, an intimate direct sense-knowing which envelopes, penetrates, enters into all objects, knows them as the objects, is aware in it of something that is not mind or life or body. That is, then, consciously or spiritual consciousness. We have the essential power of the spirit, the condition of a spiritual being in us, which

this Power or supramental personality, but not yet free from [illegible] itself & [illegible] of things separate from the action of our ignorant nature, observing it, limiting itself to knowledge, & viewing of things with the spiritual sense and vision of existence. Even so, it may still depend upon the mental, vital, bodily instruments, or it may allow them to act according to their own nature and itself remain content with self-experience and self-knowledge, with an inner liberation, an spiritual freedom: but it may also and more [illegible] generally exercise a certain authority, guidance, influence on thought, life movement, physical action, a purifying uplifting control compelling them to come into a higher and purer truth of themselves, to change or to be an instrumentation of an influence of some divine Power or a luminous guidance which is no longer mental but spiritual and even in appearance having a certain divine character — the [illegible] of the greater Self or of command of the Ruler of our being, the Ishwara. In the [illegible] physical [illegible] with its actions, [illegible] insight, [illegible] guidance. This is already a considerable alteration and amounts to a beginning at least of a psychic and spiritual transformation.

But it is possible to go further; for the spiritual being, once sufficiently liberated, can develop or unveil the higher states of being that are its more natural atmosphere and [illegible] an supramental energy and action which can proceed to the Truth-Consciousness, the [illegible] instrumentation, before [illegible] the mind instrument [illegible], until they be entirely transformed and become parts of [illegible] much illumined, but [illegible] a supramental [illegible] [illegible] the true nature of [illegible]

truth consciousness and knowledge.

[illegible]

THE TRIPLE TRASFORMATION

I

The first phase of this transformation can be called psychic: the soul, or psychic being, has to come forward and take the lead of the whole being. At the beginning the soul in Nature, the psychic entity, whose unfolding is the first step towards a spiritual change, is an entirely veiled power in us, although it is that by which we must end persist as individual beings in Nature. The other parts of our natural composition are not only mortal but perishable, but the psychic entity in us persists and is fundamentally the same always: it contains all essential possibilities of our manifestation but is not constituted by them. It is an inner pure flame of the Divinity in things and nothing that comes to it, nothing that enters into our experience can pollute its purity or extinguish the flame. This spiritual stuff is immaculate and innocent and because it is perfectly luminous, it is immediately, intimately, directly aware of truth of being and truth of nature. It is deeply aware of truth and good and beauty because truth and good and beauty are when it its own native character, forms of something that is inherent in its own substance. It is aware also of all that contradicts these things, of all that deviates from its own native character of falsehood and evil and the unlovely and unseemly: but it does not become these things nor is it touched or changed by these opposites of itself which we powerfully affect its outer instrumentation of mind, life and body.

If the psychic entity had come from the very beginning unveiled and known of its own nature, not a secluded King in a secluded chamber, the human evolution would have been a rapid and not flowing yet quite direct, chequered and disfigured development of mortals. But the veil is thick and we know not the secret sight within us, the sight in the hidden light of the heart's innermost sanctuary. The veil rises to the surface from the psyche, but we must

does not detect their source; it takes them for its own intuitions because, before they can come to the surface, they are clothed in mental substance: thus ignorant of their authority it follows or tries to follow them according to its light or darkness at the moment. If the mind stops the mental act, then there is little chance of the psychic at all controlling the nature or manifesting in us something of its secret spiritual stuff and native movement; or, if the mind is over-powered or not in its own sovereign light, attached to its own judgment will and action of knowledge, then also the soul will remain veiled and quiescent and wait for the mind's slow and tortuous evolution. Yet the psychic part within is there to support the material evolution.

[In the course of evolution, the soul, in order to emerge successfully and turn the things towards supreme Reality uses three dynamic images of this supreme Reality: Truth, Beauty and Good. Three ways thus open before the seeker: 1. the way of the intellect or of knowledge. 2. the way of the heart or of love. 3. the way of the will or of action.]

A combination of all these three approaches, ~~the approaches of mind~~ ~~the intuitive~~ creates a psychic or spiritual evolution of our race during and a nature in which there is due to longer and more complete growth to the psychic light within us and complete growing to the psychic light within us and complete growing to the Reality the spiritual Self or the Divinity, the Reality must grow alone and developing and fructifying in us. In the nature there is a more powerful and rapid change, a spiritual heightening and [illegible] the appearance of a complete transition [illegible] the mind, the vital nature and the [illegible] of spiritual [illegible]

[to shifting of the consciousness, an withdrawal within, because impossible at the stage, to make the body the central being, the true self, and to allow it to become the guide and instrument of the other.]

But, for this change to arrive at its widest and profound completeness, the consciousness has to shift its centre and its static and dynamic position from the surface to the inner being, it is there that we must find the foundation for our thought, life and action. For the outward outside or surface and to receive from the inner being and follow its intimations is not a sufficient transformation; we must cease to be the surface personality and become the inner person, the Purusha. If then becomes possible to pass through to the depths our being and from the depths so reached a new consciousness can be ~~created~~ formed, built, behind the exterior self and in it, joining the depths to the surface. There must grow up within us a new or there must manifest a consciousness more and more open to the deeper and the higher being of the cosmic Self and to what comes from it. Concentrate turned to a higher force, forecast to greater light, power, ecstasy — a consciousness that excludes the mental personality and uses or uses its limited light and experience of the surface mind, its limited force and separation for the normal life consciousness, the obscure and limited consciousness of the body.

For this penetration into the luminous crypt of the soul we have to get through the intervening vital step of the psychic centre within us, however long or difficult may be the process, the method to disentangle from it, purify of all mental, vital and physical obscure and impure elements, to concentrate in the heart, make it the step of purification and rejection of the elements of

and high movements rejection of the ego & desire, rejection of false needs and false habits, are also required with the utmost passion: but the strongest most constant use is of prayer and such or other methods of self-giving and surrender of ourselves and of our parts of nature to the Divine Being, the Shakti. It is that shakti in us by moral intention leading and Bhakti in us by mental and emotional and sensational and physical worship and offering of all that is first offered to the Divine Being.

The principal results follow from the emergence: first an effective quietness and silence which increases and perfect self-knowledge and silence or self that effaces the divine realisation; then a spontaneous rightness of spiritual experiences and results.

At the start of an inner crisis, in the results of an inner separation break down the inner light gets through, the inner fire burns in the heart, the subtle mind, the mental and the stage of consciousness to a greater stability and purity and the deeper psychic experiences. A new sense of self or an inner mental or inner vital becomes possible in this subtler, purer, finer substance; the sense of growth or removal itself, the psychic personality and its field of action, the soul, the psychic entity, the innermost self or the central being which upholds mind and life and body and supports all the other powers and functions of the Spirit; it takes up its greater function as the guide and ruler of the nature. A guidance, a governing light from within which expands every movement into the light of Truth, expels what is false, obscure, ignorant, obstructive, disharmonious: every region of the being, every part and power of its energy, movement, formation, action, mental, vital, physical, formation, action, mental, vital, physical, meditation & thought, will, feeling, sensation, action, reaction, conscious, unconscious,

propensity, desire, habit of the conscious or subconscious physical, even the most concealed, camouflaged, mute, recondite, is lighted up with the unerring psychic light, their confusions dissipated, their tangles disentangled, their obscurities, deceptions, self-deceptions precisely indicated and removed; all is purified, set right, the whole nature harmonised, modulated in the psychic key, put in spiritual order.

This is the first result, but the second is a free inflow of all kinds of spiritual experience, experience of the Self, experience of the Ishwara and the Divine Shakti, experience of cosmic consciousness, a direct touch with cosmic forces and with the occult movements of universal Nature, a psychic sympathy and unity and inner communication and interchanges of all kinds with other beings and with Nature, illuminations of the mind by knowledge, illuminations of the heart by love and devotion and spiritual joy and ecstasy, illuminations of the sense and the body by higher experience, illuminations of dynamic action in the truth and largeness of a purified mind and heart and soul, the certitudes of the divine light and guidance, the joys and powers of the divine force working in the will and the conduct. These experiences are the result of an opening outward of the inner and inmost being and nature; for then there come into play the soul's powers of [illegible] inherent consciousness, its vision, its touch of things which is superior to any mental cognition; there is in the nature of the psychic consciousness [illegible] an immediate sense of the world [illegible] the [illegible] being, a direct contact with the Self and with the Divine, — a direct knowledge, a direct sight of Truth and of all truths, a [illegible] [illegible]

[illegible] the living soul of the [illegible] of the universal
life, a life of one nature, given the inner shape of all our
life and our whole nature of nature.

II

[The deeper phase of the transformation
may be called spiritual; it is an opening to an infinite
effective, an enlarged or massive, a transcendent Self-;
an infinite Consciousness, an infinity of Power and Knowledge,
an infinite Joy of Being, an all-Love.]

But all this change and expansion,
though psychic and spiritual in its nature and consequences,
would still be, in its results of self-effectuation,
in the mental, vital and physical field. A high
spiritual transformation would intervene in the
psychic or psychic-spiritual change; the psychic
movement would be the inner basis, the sole or Divine
action we must be conscious that we are moving towards
a supreme spiritual status on a higher existence.
This can be done by passing to what is above us,
the movement of conscious contact the change of
individual and supermental nature is what the
science of self and spirit is now concerned with
permanent and in which the self-harmonious
instrumentation of the self and spirit is not restricted
to the single form and mind-nature, life-nature,
body-nature. This is why the psychic change must be
possible; for we must grow into the cosmic consciousness
and be taken from our big mass-self to become
individuality, we also must grow into what is more
universal to our normality, the source of it is hidden
from our light, strong, hard and bright but primitive
mind, constricting, dividing and exclusive.
The first thing, it is true, breakdown or gross must
disappear under the pressure of the psychic-spiritual
change and the natural order is the most complete

[illegible] [illegible] Mind, which it is [illegible] here.
If the rift in the lid of mind is made, what happens is the opening of vision [illegible] which we [illegible] upwards to an enlargement of the [illegible] of our being. What comes by the opening of vision is an infinity above us, an eternal presence or an infinite existence, an infinity of consciousness, an infinity of bliss — a boundless Self, a boundless Light, a boundless Power, a boundless Ecstasy. It may be that for a long time all that is attained is the [illegible] or fragment or aspect and [illegible] of mind a [illegible] [illegible] without anything further, [illegible], although sometimes [illegible] of the part of the being [illegible] in the experience, the [illegible] remains [illegible] heavy and obscure and as yet unmoved.

III [To make this new area [illegible] permanent and perfect, the very foundation of our nature of ignorance must be transfigured and a greater power, a supramental force must intervene & accomplish that transfiguration. This is the third phase: the supramental transformation.

What should be the preparation for the supramental transformation? First, an increasing control of the individual over his own nature and a more and more conscious participation in the action of the Supernature. A second condition consists in a conscious obedience, a surrender of our whole being to the Light, the Truth and force from above. A third condition is the unification of the whole being around the true self and the opening of the individual to the cosmic consciousness.

Four steps of ascent lead from the human intelligence to the Supermind; these are:

1. Higher Mind 2. Illumined mind 3. Intuitive Mind 4. Overmind.

SPIRITUAL TEACHINGS of SW. TURIYANANDA

[illegible] "Disease, bereavement, suffering, bondage and [illegible] — these are the fruits of one's own actions". But then [illegible] great [illegible] minimize the suffering [illegible] source of [illegible] and say, "Let the body be required with the aims of the body, but let my mind remain in bliss." A [illegible] in any way, at any, [illegible] makes one [illegible] of God. If one desires enjoyment one feels miserable at bodily suffering. For the worship of [illegible] mind; [illegible] discriminate [illegible] divine. [illegible] worships God with one's mind. Mind [illegible] remains in good condition if one [illegible] works — irrespective of the condition of health. Therefore one should be particular that one's deeds [illegible] continues eternally. Body after body will come and [illegible] of truth. Therefore the important thing is to make the mind pure.

MEDITATION ACCORDING TO YOGA-VEDANTA

When the Spirit is perplexed and when there is hesitation at the cross-roads of life, it is the voice within us that directs us along a particular path and makes us turn away from the rest. That is the voice of intelligence. It is at such critical moments that intelligence ought to play its part. If it were lacking we will have to remain at a lower level. We may not be able to profit by the opportunity that presents itself; and the progress of our evolution could be arrested.

In fact, reason is only superior intelligence Buddhi. This Buddhi does not come into play in relation to the day to day demands of life. It intervenes only during critical moments. It is the reflection of a superior power that transcends our discursive individuality, and it is by means of the buddhi that we come into contact with the superior power.

It is by means of meditation that it is possible to isolate the buddhi; for the buddhi is not something that is attached to us. It is by the continuous exercise of meditation that we become that the superior centre is in ourselves, and thereafter we establish communion with the concept of unity because our abiding heritage could be unmistakable.

When we take our stand on the prime foundation, we perceive that the entire universe presents itself to us as the very expression of the Unity. We become aware of universal harmony. The supreme goal towards which all evolution in time is tending is realized when we consciously establish in the unity, and when we become aware that we are living in it. Yet until we have established inner harmony is it possible for us to know what is harmony, i.e. all any act we should establish the inner equilibrium and drive out from our mind anxiety, anxiety and fear.

Before we may realize the supreme union with the Lord, let us practice, in which practice consists the Yoga of knowledge (JNANA), by identifying ourselves with the light of reason. We thus come into contact with the supreme intelligence. By doing so we awaken a latent faculty within us. We can then "watch" the movement of the universal activity, the superior nature which is composed of unity and spiritual activity.

Let us establish within us that superior intelligence, intuition, knowledge. We must become aware of the extent of which we are an character independent of the called upon to exercise our will power, say, towards it our conscience.

To the extent to which we are bound by our past part projection and our individual disposition

it becomes impossible for us to follow the path of [illegible]. As long as we identify ourselves with the [illegible] of [illegible] it would not be possible for us to elevate ourselves to the higher levels of consciousness. We know at [illegible] [illegible] only by means of removing all the obstacles [illegible] the [illegible] path; and we [illegible] [illegible] [illegible] by [illegible] to our character and [illegible] to [illegible] is [illegible] at present.

The necessary [illegible] will come to us [illegible] that [illegible] and [illegible] [illegible] [illegible] [illegible] the power to resist the [illegible] [illegible] instincts and lead us towards a nobler life.

[illegible]

[illegible]

[illegible]

[illegible] — Bhagavatam III 8-2

[illegible]

THE WAY OF A PILGRIM

Tr. By. The Revd. R. M. French

Society for Promoting Christian Knowledge
London.
1941.

He was silent for a while and looked at me closely. Then he said, "Ceaseless interior prayer is a continual yearning of the human spirit towards God. To succeed in this consoling exercise we must pray more often to God to teach us to pray without ceasing. Pray more and pray more fervently. It is prayer itself which will teach you how it can be achieved unceasingly, but it will take some time!" He did not explain the matter.

Again I set off. I thought & thought I read and read again with, I dwelt over and over again upon what this man had said to me. But I could not get to the bottom of it. But so greatly did I wish to understand that I could not sleep at night.

* * * *

"Well, it's like this, Father," said I. "About a year ago, while I was at the Liturgy, I heard a passage from the Epistles which bade men pray without ceasing. Failing to understand, I began to read my Bible, and there also in many places I found the divine command that we ought to pray at all times, in all places, not only while about our business, not only while awake, but even during sleep. 'I sleep but my heart waketh!' This surprised

me very much, and I was at a loss to understand how it could be carried out and in what way it was to be done. It burning desire and thirst for knowledge awoke in me. So I began to go to churches and to listen to sermons. But however many I heard, even not one of them did I get any teaching about how to pray without ceasing."

Then the old man crossed himself and spoke: "Thank God, my dear brother, for having revealed to you the inappeasable desire for unceasing interior prayer. Recognize in it the call of God and calm yourself. It has been granted to you to understand that the heavenly light of unceasing interior prayer is attained neither by the wisdom of this world, nor by the more educated desire for knowledge, but that on the contrary it is found in poverty of spirit and in active experience in simplicity of heart."

He went into his cell and he began to speak as follows: "The continuous interior prayer of Jesus is a constant uninterrupted calling upon the divine Name of Jesus with the lips, in the spirit, in the heart. While forming a mental picture of his constant presence and implorating his grace, during every occupation at all times, in all places, even during sleep."

In my lonely hut I said the prayer of Jesus six thousand times a day for a whole week. I felt no anxiety. Taking no notice of any other thoughts however

much they assailed me, I had but one object, i.e. to carry out my street building exactly. And what happened? I grew so used to my prayer that when I stopped for a single moment I felt so to speak, as though something were missing. The very moment I started the prayer again, it went on easily and joyously. If I met anyone I had no will to talk to him. All I wanted was to be alone and to say my prayer so used to it that I became in a week's time like, no time — It was as though my lips and tongue pronounced the words entirely of themselves without any urging from me. I spent the whole day in a state of great contentment, I felt as though I was cut off from everything else. Then I went to see my streets.

"He heard me out and then said," He thanked God that the desire for the prayer and the facility in it has been manifested in you. It is a natural consequence which follows constant effort and spiritual achievement. Be a machine, to the principal wheel of which one gives an drive works for a long while afterwards by itself; but if it is to go on working still longer, one must oil it and give it another drive. How wonderful, how delightful and how consoling a thing it is. Then God is pleased to grant the gift of self acting spiritual prayer and to cleanse the soul from all sensuality! Such happiness is reserved for those who seek after God in the simplicity of a loving heart. Pray to christ every moment you are awake. The Prayer will ~~[illegible]~~

and submit yourself humbly to this will trusting to Him for help. I am sure He will not forsake you and that He will lead you in the right path."

And that is how I go about now, and ceaseless I repeat the prayer of Jesus which is more precious and sweet to me than anything in the world. At times I do as much as 43 or 44 miles a day, and do not feel that I am walking at all, I am aware only the fact that I am saying my prayer. When the bitter cold pierces me, I begin to say my prayer more earnestly and I quickly get warm all over. When hunger begins to overcome me, I call more often on the name of Jesus, and I forget my wish for food. When I fall ill and get rheumatism in my back and legs, I fix my thoughts on the prayer and do not notice the pain. If any one harms me I have only to think "and sweet is the prayer of Jesus." and the injury and the anger alike pass away and I forget it all. I have become a non-self-conscious person. I have no cares and interests. The busy business of the world I would not give a glance to. The only thing I wish for is to be alone, and all by myself to pray to pray without ceasing, and doing this I am filled with joy. To some this is unknown, or as my elder brother said, an artificial state which follows naturally upon routine. Thus I have never reached that wonder.

spiritual prayer that is self-acting in the heart, but I think that I do not understand the meaning of these words I read in the Epistle — "Pray without ceasing."

* * * *

I heard him with pity. They say, I thought, that it is only the learned and the clever who are free thinkers and believe in nothing: yet here is one of ourselves, even a simple peasant, a prey to such unbelief. The kingdom of darkness tirelessly permits grace to triumph, it seems, and only attacks the simple minded more easily. Therefore we must learn wisdom and strengthen our hearts with the Word of God as armed as possible against the enemy by the sword.

I set out to prove to him the uselessness and vanity of avoiding sin merely from fear of the torments of hell. I told him that the Bard could be freed from wicked thoughts only by guarding the mind and cleansing the heart, and that this could be done by interior prayer. "Have a much you spend yourself on treating your body hardly," I said. "You will never find peace of mind that way, are unless you have God in your mind and the celestial Prayer of Jesus in your heart, you will always be likely to fall back into sin on the very slightest occasion. Set to work, my brother, upon the celestial prayer of Jesus. The Prayer will make you feel such lightness and such bliss in your heart that you will be astonished at it. Consider and your thoughts

of life will be neither dull nor troublesome to me." ~~to~~ ~~[illegible]~~

So I began by searching out my heart in the way Simeon the Thessalonian teaches... After spending some months in this lonely life of prayer and such happiness as this it grew to be the prayer that I went on with all the time. In the end I felt it going on of its own accord within my mind and in the depths of my heart, without any ongoing on my part. Not only when I was awake, but even during sleep just the same thing went on. I hung back at it and it never stopped even for a single moment, whatever I might be doing. Spoke was always giving thanks to God and my heart melted away with increasing happiness.

Wherever I was, whatever I did or gave myself up to, it never hindered them, nor was hindered by them. If I am working at anything in prayer goes on by itself in my heart and the work gets no greater. If I am listening carefully to anything, or reading the Gospel verses at one and the same time I was aware of what just a bit I have made with two people, or as if there were two souls in my body.

* * *

"A teacher ~~[illegible]~~ academics at times to ignorancy and infinite pain for the sake of his neighbour."

"Blessed are those tempted most severely to prayer, for they who become the prayer of terrible or violent temptations."

* * * *

For I have tried especially to remember only such matters as quicken and urge conversible soul to prayer. All the rest I scarcely remember, or rather I have tried to forget the past, as St. Paul bids us when he says, "Forgetting the things that are behind and stretching forward to the things that are before, I press on toward the goal to the prize of the high calling". My late thoughts of learned memory also send to say that the foes which are against the prayer in the heart attack us from two sides, from the left hand and from the right. That is to say, if the enemy cannot turn us from prayer by one and of vain thoughts and sinful ideas, then he brings back into our minds good things we have been taught, and fills us with beautiful ideas, so that one way or another he may lure us away from prayer. It is called 'a thrust from the right hand side', and in it the soul, putting aside its converse with God, turns to the satisfaction of converse with self or with created things. The thought one must to admit during times of prayer even the most holy of spiritual thoughts. And I say that in the course of the day time we have spent more in imparting thought and talk than in the actual hidden prayer of the heart, then I was to think of it as a loss of the sense of proportion, or a sign of spiritual greed. It is true all true, he said, in the case of beginners, for them it cannot be that time given to prayer should be very much more than that taken up by their work of the present life.

It costs nothing but the effort to sink down in silence into the depths of one's heart and call more and more upon the radiant Name of Jesus.

Even on the day that feels at once the inward light everything becomes understandable & divine, we can catches sight in this light, some of the mysteries of the Kingdom of God.

If the mind is there you can set to work either upon science or upon experience but if the mind is lacking, then no teaching, however wise, and no training will be any good.

The trouble is that we live for our-selves and have but little wish to get any nearer to ourselves, and we learn the truth for trifles. We think, 'I would very gladly take an interest in spiritual things, and in prayer, but I have no time, the cares & the pain no chance for such a thing.' Of which is really important and necessary, salvation and the eternal life of the soul, or the fleeting life of the body on which we spend so much labour?

* * *

And now I see why those who really practise interior self-acting prayer have fled from the company of men and hidden themselves in unknown places. I now further why the venerable Isikhi called even the most spiritual and helpful talk more idle chatter is

there were too much of it, just as Ephrem the Syrian "Good speech is silver, but silence is pure gold".

+ + + +

"Everything centres in the interior life, and in attentive prayer! It has first concern themselves with the interior life," he went on, "It is because they feel no desire to cherish the spiritual inward light."

+ + + +

She came taught the Prayer to the boy, and what is more, as a means of consolation it became a help to him. Are not our own sorrows and trials which we meet with, the road of prayer in the same way the road in God's hand? Why then are we so frightened and troubled when our heavenly Father in the wisdom of his tenderness lets us see them, and when these roads teach us to become more earnest in learning to pray, and bind us to consolation which is beyond words?

Tr. By:- Dom Hudleston O.S.B. — 1926.

THE LITTLE FLOWERS of ST. FRANCIS of ASSISI

Benziger Brothers, New York

So Brother Elias, having received the order of St. Francis, went to the convent gate in an angry mood and opening it with violence, asked the young man what he wanted of him. The latter answered: "Because of being in your habit you appear not to be, you angry wounded the soul, preventing it from discerning the truth."

TEACHINGS OF BROTHER GILES:

It is a meritorious thing and far more blessed to endure injuries and reproaches patiently without murmuring, for the love of God, than to feed hundred poor men, or to keep a perpetual fast. But what profits it a man or how doesit benefit him, to afflict his body with many fasts, vigils and disciplines if he cannot endure a little injury from his neighbour. ..... For to endure reproaches and injuries from our neighbour with humble and uncompromising patience, will purge away our sins more speedily than they could be by a fountain of many tears.

Everything which a man doth, be it good or evil, he doeth unto himself. Therefore, we ought not to be vexed with him who injures thee, but rather in humble patience, sorrow only for his sin, having compassion on him, and praying earnestly for him to God

for, in so far as a man is strong & suffer and endure injuries and tribulations patiently for the love of God, so great and crowns greater is he before God, and the weaker a man is to endure suffering and adversities for the love of God, the less is he in the sight of God.

If any man praise thee, speaking well of thee, render thou that praise unto God alone; and if any man reproach thee speaking evil of thee do thou help him by speaking of thyself still worse.

If thou wouldst be saved and attain to eternal glory, desire not revenge nor the punishment of any creature, for the righteousness of the saints is ever to do good and to receive evil.

Dearest brother, the more thou complainest, the heavier doest thou make the burden, and the harder will it be to carry; but the more humbly and cheerfully thou submittest thy neck to the yoke of obedience, the sweeter and more lighter will that yoke be to bear. But it seems to me that thou art not willing to bear reproach within and for the love of Christ and get obeisance in the next world to be with Christ. I tell thee that thou doest grievously deceive thyself.

The slothful man loseth both this world and the next because he bringeth forth no fruit in himself and is of no profit to others.

It is impossible for a man to acquire any virtue without diligence and great labour. When he cannot stand in a place of safety, stand not in a place of danger.

He standeth in a safe place who painfully and diligently labours and toils in God, and for he fears his God, not for fear of punishment or love of reward, but for the love of God.

Have a fervent and diligent mind a man to be in acquiring and preserving virtue and the grace of God by constant willful cooperation with the grace vouchsafed to him. For it often happens that he loses the fruit among the leaves and the grain amid the straw.

Oh, how great a quantity of water would the Tiber contain did none of it flow away in other channels.

Man asks of God an infinite gift, a gift which hath no measure and no bound, yet he will but love God by measure and within bounds. He who desires to be loved by God, and to receive from him an infinite immense and super abundant reward, ought to love God immensely and immoderately and to

verse him without limit or cessation. Blessed is he who loves God with all his heart and with all his mind, who labours and suffers with mind and body for the love of God; he not seeks not reward under heaven, but accounts himself only his debtor.

I would have thee to know then, my brother, that the most noble art in the world is that of well-doing.

Blessed is the man whom no created thing can disedify; but more blessed is he who receiveth edification from everything which he sees and hears.

Many sorrows and troubles shall befall the miserable man who sets his heart and desires upon earthly things, for which he forsakes and loses the things of heaven, and at last those of earth also.

Amongst all other virtues, I would set the virtue of chastity first, because sweet chastity contained all perfection in itself, for the other virtues which cannot be perfect without chastity.

My brother, chastity is, in every truth, the careful and continual custody of our corporeal and spiritual senses, in order to preserve them pure and constrained for God alone.

My brother, he who wishes to move a large stone and carry it to another place, must try to move it rather by gentleness than by force. And so if we desire to overcome the vice of impurity and to acquire the

virtue & chastity we must set to work, rather by the way humility, and by a good and discreet method of spiritual discipline, than by a rash penance and presumptuous austerity. Every vice tarnishes and obscures the fair mirror of chastity. It is impossible for a man to attain to any spiritual grace so long as he is inclined to turn aside concupiscence. Wherefore, right valiantly against the world and sensual flesh thine own worst enemy,

When good spiritual men meet at time to converse together, they should always discourse concerning the beauty of virtue, that they may increase in the love thereof, and that virtue may increase in them.

The more strictly a religious holds himself bound by the yoke of holy obedience for the love of God the more abundantly will he bear direct unto God. ... Wise and magnanimous men bear their necessary troubles fearlessly and without hesitation because of the yoke of holy obedience; but weak and cowardly men struggle against the yoke and endure it only with great trouble.

[illegible] — by pride.

Holy humility loves not to talk, nor the holy fear of God to use many words.

It seems to me that holy humility is like the thunderbolt; for, even as the thunderbolt striketh on terrible blaze, crushing, breaking and burning that whereon it lights, yet can we never find the thunderbolt itself, so does humility strike and disperse, burn up and consume every evil and vice and sin, and yet itself can nowhere be seen.

He who possesses humility, by that humility grows grace with God and respect, peace with his neighbours.

The gift of prayer is no small gift, howsoever it is given.

[illegible]

[illegible] Once when it was pointed out to him that the [illegible] of writing he had received [illegible] of reading: he [illegible] his thought, [illegible] the book and pondered upon what he had read [illegible] ought of a good thing. And that [illegible] would have the [illegible] read. One would hear [illegible] read this, he would [illegible] from a [illegible] of life of prayer [illegible] remembered one.

Fr. Cuthbert

1944

Hutchinson & CO. LTD. London

SAINTS WHO MOVED THE WORLD

By :- René Fülöp-Miller

Ignatius Loyola:-

"But how is it possible," Le Fevre wanted to know, "to choose always the correct course when one's own nature tends always in the opposite direction?"

"Through one's will!" was the reply which pupil made to his eager teacher.

"And what enables man to exert this kind of will?"

"You have that will within yourself. It is the same power that also drove you from your lonely pastures to this city of Paris and made of you, the former shepherd boy who could hardly read and write, a master of Aristotle's philosophy. You must merely take your will away of Aristotle's logic and let it work on your own inner perfection."

"But life is full of entanglements! How is it possible to preserve at all times the integrity of one's will?"

"By drill and training!" replied the pupil. "Just as you have taught me by drill and training to draw the correct conclusions in Aristotle's log-

* *

The basic law of all human activity, seemed to him connected with the observation that every act is preceded by a decision. The penitent on the cave at Manresa torn between contradictory emotions, harassed by incompatible motives, found that he was always confronted with two possibilities: right or wrong, moral or immoral, Christ or Satan... Yet it was not possible for him in all cases to come to a correct decision. So he tried to trace the mechanism by which such decisions are determined. He found that discrimination on the basis of reason is not enough. Reason always calls in the emotions for advice. But the emotions are subject to man's imagination. Such must therefore be recognized as an indispensable link in the dynamic process under take of mind and soul. It follows then that the will if it wants to control man's reactions, his ~~reactions~~ behaviour and conduct, must make itself master not only of man's reason and emotion but also of his imagination.

As some generations had made this discovery, he began to drill his reason, his emotions and his imagination until all three were subject to his will. In the end he was able to control his one-time unruly imagination as completely as his feelings and thoughts.

Saint Teresa

Charity was the only patron of her convent. Poverty was its trial-law, privation its cook and discipline its guardian.

Life was not easy for the inmates of St. Joseph's. There was no security and to-day none could know what the morrow might bring. And yet there were twelve men living here in happiness under the guidance of their charismatic superior. For the priest the Madre was of a charismatic kind. "God deliver us from sullen saints", said the prioress of St. Joseph's, and again and again she impressed upon her daughters her deep conviction: "A sad nun is a badness of

She imbued the convent with the spirit of her own cheerful piety and when she had invited poverty to live with her and her nuns in the bare tiles of St. Joseph's care-free contentment had moved in, too. What the ~~others~~ did not have, they did not miss; and since they owned nothing to the urge to own could not endanger their to material things. Since the days of St. Francis, the Christian faith in God had never been so joyful, so jubilant.

T. W. Rhys Davids'

BUDDHISM

S.P.C.K. London, 1912.

THE FOUR NOBLE TRUTHS —

1. The existence of sorrow: birth, old age, sickness, decay, disease, death, contact with disagreeable objects, separation from pleasant ones, unfulfilled desire & frustration.

2. The cause of sorrow: — Renovation of existence (called Tanhā) by gratifying desires, the cause of birth, continuation of decay, disease, death, contact & frustration in this life or from of the present world, and the cause of suffering.

3. The cessation of sorrow: takes place when the thirst is destroyed, extinguished or abandoned.

4. The way to the cessation of sorrow: is the Noble Eightfold Path, which are:

1. Right belief
2. Right aim
3. Right speech
4. Right action
5. Right means of livelihood
6. Right effort
7. Right mindfulness
8. Right meditation.

THE FOUR STAGES —

(i) The entering upon the stream (conversion). This follows on the companionship with the good, & hearing the word & enlightened reflection, & the practice of virtue. The uncommitted man is unsteady, under the influence of sin, ignorance, and insecurity; but if by one or more of the above means he has arrived at the perception of the unsatisfactoriness in low or complex life, he has entered the first path. While in this path he becomes free successively, (1) from delusion & wrong belief as to the identity and individuality, and (2) from the belief in the efficacy of rites and ceremonies.

(ii) The path of the once-returner. The committed man is free from doubt etc. and succeeds in his path in reducing to a minimum lust, hatred and delusion.

(iii) The path of the non-returner. He will never return to or be drawn to the lust towards (1) sensuality and (2) malevolence being destroyed, not the least lust desire for object or being, towards others can arise in the heart.

(iv) The path of the Arahants, the man set free by insight in which he cannot become free from (6) (7) desire for material or immaterial existence, (8) (9) (10) pride and self-righteousness, and ignorance.

The ten errors or evil states of mind
that originated in the human [illegible] and the [illegible]
are [illegible] which [illegible] Pathamaggaya :-

1. Delusion of self (Sakkāya - diṭṭhi)
2. Doubt (Vicikicchā)
3. Dependence on rules (Sīlabbata - parāmāsa)
4. Sensuality, bodily passions (Kāma)
5. [illegible] ill-will (Vyāpāda)
6. Love of life on earth (Rūparāga)
7. Desire to live in heaven (Arūparāga)
8. Pride (Māna)
9. Self-righteousness (Uddhacca)
10. Ignorance (Avijjā)

When the first five either completely broken, the remaining half-broken or shaken, and the initial five gone, when the other five are broken, the half-broken shaken, and the first five and the all delusions gone, the state is called [illegible]. Nirvana is the extinction of that mind, grasping [illegible] [illegible] mind and heart. Which would otherwise, according to great creating [illegible] in the [illegible] of [illegible] [illegible]. If [illegible] [illegible] (Nirvana) [illegible] first, [illegible] [illegible] [illegible] — [illegible] [illegible] [illegible], [illegible] peace, goodness and wisdom.

GEMS OF MORAL THOUGHTS — [From "Dhamma Pada"]

1. For never in this world does hatred cease by hatred.
Hatred ceases by love; this is always the nature.

2. As rain breaks in upon an ill-thatched hut,
So passion breaks in upon the unreflecting mind.

3. Foolish people who are carelessness, defeated men,
Think the pure pleasures carelessness to the wise treasure.

4. Earnest among the heedless;
Awake among the sleepers;
The wise man makes progress leaving them behind
As the swift steed the horse that cannot struggle.

5. Whatever an enemy may wish on enemy,
Or an angry man to an angry man,
A mind intent on what is wrong
Works evil worse.

7. Like the bee — injuring not
The flower, its colour or scent —
He flies away taking the nectar;
So let the sage dwell upon the earth.

8. Not others' wrong done, nor what they have not done
The wise should notice — what himself has done or not done.

9. Let no man think lightly of evil saying in his heart, It comes
not unto me. Drop by drop water falling [illegible] me.
The pot gets filled with, even gathering little by little.

10. Let us live happily, free from [illegible] among the [illegible]!
Let us dwell free from [illegible] among men [illegible]!

11. Victory breeds hatred, for the conquered is ill at ease.
The tranquil one dwells at ease, [illegible] of victory and defeat.

12. [illegible] (as might) [illegible],
[illegible].

(from Metta Sutta)

As a mother, even at the risk of her own life, protects her son, her only son; so let him cultivate a boundless love towards all beings. Let him cultivate goodwill without measure towards the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. Let a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world."

Dhammika Sutta:-

Hear me now, brethren! and I will declare the purifying doctrine; keep it in mind!

1. The sage seeking after good practises the [illegible] ([illegible] should always [illegible] properly and [illegible]).

2. A mendicant should not go to the village for food at unseasonable times, [illegible]

3. Form, sound, taste, smell, touch — these intoxicate
[illegible] sensation [illegible]) [illegible]

[illegible] is [illegible] in [illegible]. [illegible]
[illegible] be [illegible] in [illegible].

4. A movement having [illegible] for right time but not
[illegible] time should not be [illegible] [illegible]
[illegible]. It should not [illegible] and [illegible]. The mind
should be well controlled. [illegible]

5. Should be [illegible] not [illegible] [illegible] [illegible]
[illegible], he should [illegible] [illegible] [illegible] [illegible] and not
[illegible] [illegible] [illegible] [illegible].

6. Some [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

7. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

8. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

By: Sheldon Cheney

MEN WHO HAVE WALKED WITH GOD

New York: Alfred A. Knopf 1945

The men of the world are merry-making,
as if life were an endless feast,
The world's terrace in spring-time.
I alone am still. I wait.
Like a new-born babe, unsmiling,
I appear homeless, forlorn. — Lao Tse

Void the mind,
Open the being to God,
Abide in stillness.
Life arises, and passes,
Birth, growth and return
of rhythmic are from Source to Source.
In the live rhythm is quietude,
a tranquil self-mission;
In the soul's self-mission is peace,
of loss-of-self in Eternity.
And so, the Great Delight — Lao Tse

"A man missed a sum of money. It occurred to him that it might have been stolen by a son of his neighbour. Sure enough, the youth had the furtive manner of a thief and his expression was shy. Instead all his actions and words marked him as a thief. A little afterward the man's gold ring had been cast into a drain. The man took another good look at his neighbour's son. The youth had neither the manner nor the look of a thief."

(Follower of Lao-Tse) — Lieh-Tse (4th century B.C.)

He taught monotheism and complication, abstinence and indulgence; he taught that all gifts of the harmonious course of life and the simple, natural, expression of natural.

"I remember a time when I, Chuang-Tse, dreamt that I was a butterfly. I opened my eyes flying about and I listed all the joys of being a butterfly. I had no consciousness of being a man. Suddenly I woke and there I was — I, myself, the person who is called Chuang-Tse. But all I know is that I was then a man dreaming I was a butterfly or maybe a butterfly dreaming myself a man. Surely there must be a distinction between man and butterfly."

— Chuang-Tse

(Follower of Lao-Tse and meant to him the greatest mystic [illegible] — [illegible] to a [illegible] the mystic statement of Lao-Tse.)

CONCERNING THE INNER LIFE

By: Evelyn Underhill

Methuen & Co. (10.) 36, Essex Street W.C.,
London.

There is a wonderful chapter in Ruysbroeck's "Book of the Twelve Beguines" in which he describes the life of the Love mysticism. This article as "coming from the simple without to God and remaining, whilst journeying thither in simplicity, in stillness, and in other-worldness." Reading it one remembers that it was said of Ruysbroeck himself that religion was with him a "simple quiet and hidden life with God in the spirit of love and the inward knowledge of God."

The Clergyman above all others needs to learn, and cause to be learnt, Ruysbroeck's art of "seeing all things in the Universal Light."

THE MOTHER

By:- Sri Aurobindo

Pub: [illegible]

There are two powers that alone can effect in their conjunction the great and difficult [illegible] which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme grace from above that answers.

But the supreme Grace will act only in the conditions of the Light and the Truth; it will not act in conditions laid upon it by the Falsehood and the Ignorance.

These are the conditions of the Light and Truth: ① There must be a total and sincere surrender; ② there must be an exclusive self-dedication to the divine Power; ③ there must be a constant and integral choice of the Truth that is descending, a constant and integral rejection of the falsehood of the mental, vital and physical Powers and appearances that still rule the earth-Nature.

The surrender must be total and seize all the parts of the being. It is not enough

that the psychic should respond and the higher mental accept or even the inner vital element and the inner physical consciousness and the influence. There must be in all part of the being, even the most external, anything that makes a reserve, anything that hides behind doubts, confusions and subterfuges, anything that revolts or refuses. If part of the being surrenders but another part reserves itself, withdraws its consent, or makes its own conditions, then each time that that happens you are yourself making the divine force away from you. If behind this election and surrender you make a cover for your desires, egoistic demands and vital insistences, if you put these things in place of the true aspiration in you and then with it and try to impose them on the divine Shakti, then it is idle to invoke the divine force to transform you.

If you open yourself on one side or in one part the Shakti and on the other side are constantly opening the gates to hostile forces, it is vain to expect that the divine force will abide with you. You must keep the bundle

[illegible] if you wish constant [illegible] the living power

If each time the Power intervenes and brings in the Truth, you then turn back and an certain [illegible] [illegible] it is [illegible] [illegible] that you should be [illegible] [illegible] feeling you, but the [illegible] & your own will and inclination & your own surrender. [illegible] that is [illegible] in you and persistently reject it, then alone can you [illegible] [illegible] [illegible] Divine Power to transform. [illegible] that Truth and falsehood, light and darkness, surrender and [illegible] cannot [illegible] [illegible] in the same [illegible] the Divine. The transformation must be integral, and integral therefore the rejection of all that withstands it. Reject the falsehood in the Divine Power will [illegible] [illegible] [illegible] for you at your [illegible] and then [illegible] you [illegible] [illegible] the conditions [illegible] down by the Sadhana. Make your surrender sincere and complete, then it will all [illegible] [illegible] [illegible]. Reject the [illegible] and [illegible] expectation that the Divine Power [illegible] [illegible] the surrender for you. The Power [illegible] your surrender to [illegible] that does not [illegible]

You are free at every moment, till the transmutation transforming time, to turn and to resist the influence on the record your self-giving, if you do nothing to confirm the spiritual consequence.

Your decision, not a fated mode and free; it must be accomplished in living being, not in mere automatic or mechanical form. Our inner life is constantly confronted with the real universe, before us an inert fact, with making time and fulfillment time come. It is the inner personality of the universe that bears it at its mercy to outward or environing influences. If you are strong and wakeful, illuminated and transmuted, the working of these forces, the pleasure and allurements, disturb the truth of the inner nature, is made against obscurity and falsehood, of the antagonistic powers of the Divine. There is the true attitude and nature she can take and keep it, calm and unshaken by disappointments and difficulties and shall pass through the ordeal of the transmutation and the great transformation.

Thus the normal effort required is a triple balance of aspiration, rejection and surrender.

— An aspiration vigilant constant increasing — the mind's will, the heart's seeking, the assent of the vital being, it will be deep and more stable the physical consciousness and nature;

— a rejection of the movements of the lower nature — rejection of mind's ideas, opinions, preferences, habits, constructions, so that the true knowledge may come, room in a silent mind; — rejection of the vital nature's desires, demands, cravings, sensations, passions, satisfactions, pride, anger, lust, greed, selfishness, unregenerate instinctive life, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being, — rejection of physical nature's stupidity, obstinate disbelief, obscurity, obstinacy, pettiness, laziness, unwillingness to change, Tamas, so that the true stability of Light, Power, Ananda may establish itself in a body growing always more divine;

— Surrender of mind and all one's and has and every plane of the consciousness and every movement to the Divine and to Shakti.

In proportion as the surrender and self-consecration progress the Sadhaka becomes conscious of the Divine Shakti doing the Sadhana pouring into him more and more of herself, rending in him the freedom and perfection of the divine nature. The more this conscious process replaces his unaided effort the more rapid and true becomes his progress.

Let your faith be pure, candid and perfect. An egoistic faith in the mental and vital being tainted by ambition, pride, vanity, mental arrogance, vital self-will, personal demand, desire for the petty satisfactions of the lower nature is a low and smoke obscured flame that cannot burn upwards to heaven. Desire nothing but the purity, force, light, wideness, calm, ananda of the divine consciousness and its insistence to transform and perfect your life, mind and body.

* * *

If you want to be a true doer of divine works, your first aim must be to be totally free from all desires and self-regarding ego. Till you

life must be an offering and a sacrifice to the Supreme, and only direct in action that is to serve, to serve & fulfil, to become a manifesting instrument of the divine Shakti in her works. You must grow in divine consciousness till there is no difference between your will and hers, and nothing except her impulsion in you, and action that is only her conscious action in you and through you.

Until you are capable of the complete dynamic identification, you have to regard yourself as a soul and body created for service, as well as for all for her sake. Thus you have to demand for quiet and not seeking for results the only fruit from you is the pleasure of Divine Mother and the fulfilment of her work, you will reward a constant progression in divine consciousness and calm and strength and light. The joy of work and the joy of inner growth through work is the sufficient recompense for such labour.

But a time will come when you will feel more and more that you are the instrument and not the worker. For just by the fact of your daily contact with the Divine Mother will become so intimate that at all times you will have an

to concentrate and put everything into new form to have the present guidance, the direct communication of strength for will realize that the divine Spirit not only inspires and guides but initiates and carries out your efforts; there can be ultimate happy condition than this union and obedience, in it step accomplishes each beyond the border line from the life of stress and suffering into the consciousness of the truth of your spiritual being with its deep peace and its vistas of strength.

While this transformation is being done it is more than your means and of course yourself free from all taint of the perversions of the ego. But we demand an unselfish creed in order to attain the purity of the self-giving and the sacrifice. There must be no attachment to the work or its results nor lagging down of conditions, nor claim to possession. Powers that should come to you are given for the instrument working in the world or in the outer or physical parts should be conferred to distant into new and on seize for the new personal and separate activities. The greatness of the forces that are coming through you. Let your faith, your sincerity, your purity of aspiration be absolute and pervasive of all the planes and layers of the being.

"... withdraw into yourself and look; and if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful. He cuts away here, he smooths there, he makes this line smoother ... until a lovely face has grown upon his work. So do you also, cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labour to make all one glow of beauty, and never cease chiselling your statue until there shall shine out on you, from it, the godlike splendour of virtue, until you shall see the perfect goodness established in the stainless shrine."

— Plotinus

(from "Men who have walked with God")

"I resolved to give myself up to a serious and mortified life. When I say mortified, I do not allude to the penances practised by the Saints. I made my mortification consist of simply checking my self-will, keeping back an impatient answer, rendering a small service in a quiet way, and a hundred other similar things. I know that true charity consists in bearing all my neighbours defects, in not being surprised at mistakes, but in being edified at the smallest virtues."

— St. Therese of Lisieux

"No retreat is more powerful or less troubled than that encountered by man in his own soul." — Marcus Aurelius

"The sacred body lives in silence. We do not hear, we do not feel, its working. The rhythms of our existence ... fill the depths of consciousness when we are in the silence of meditation. The harmony of organic functions gives a feeling of peace." — Alexis Carrel [Man the unknown]

"Man integrates himself by meditation, just as by action. But he should not be content with contemplating the beauty of the ocean, of the mountains, and of the clouds. He must also be the soul that marches forward along the mystic way and renounces itself in order to apprehend the invisible substratum of the universe"

— Alexis Carrel [ibid.]

Belong fully to God and give away all your personal interests fully at His feet. The only purpose of life is to have his direct vision. — Try to conceive this. The mind will then never again be shaken through the glamour of name, fame and power; then only the mind will not fall into the clutches of lust and gold. ... Become His entirely.

— Swami Saradananda.

(Ya must in)

Rapt into still communion that transcends
The imperfect offices of prayer and praise,
While with an eye made quiet by the power
Of harmony and the deep power of joy,
We see into the life of things. —— Wordsworth

"Whom wilt thou find to love ignorable, thee
Save Me, save only Me?
All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms.
All which thy childs mistake
Fancies as lost, I have stored for thee at home:
Rise, clasp My hand, and come!"

— Francis Thompson

सुखस्य दुःखस्य न कोऽपि दाता
परो ददातीति कुबुद्धिरेषा।
स्वयं कृतं स्वेन फलेन युज्यते
अतः हि निस्तार पथं त्वया कृतम्॥ (Garuda Purana)

Vedanta Kesari September 1941

THE PRECURSORS OF ST. TERESA

By: Wolfram H. Koch

"When the soul hears the voice of God, it is filled with joy and its own will becomes annihilated, for thereby the heart is softened and imprinted upon it, as if it were melted wax, is made the understanding of the Lord who speaks. The soul expands, because her affections grow; and as love grows and expands, all the other virtues increase with it."

(1500–1591)
— Alonso de Orozco.

"All created things should ever be a ladder by which the feet of the soul ascend to God.

(?— 1540)
— Juan Francisco de Osuna

(Stages of silence taught in his book 'The Third Alphabet' influenced St. Teresa profoundly in her early days)

"Sleep as to temporal things signifies little heed for them. Now from the small attention which the righteous soul gives to all things except God there proceeds spiritual sleep, in which the powers of such souls slumber and are infused and transformed into the love of their God, in purity of substance. In such a way does this come to pass that the soul, in this manner of sleeping

in its inward quietness, receives the operation of none of its powers, nor has its comprehension to do with any created thing; upon all is then spiritual. To this restful slumber, to this sleep of the soul's powers, to this repose of the soul, to this flight of the spirit in quiet contemplation, to this faith of aspiration it is that the Prophet invites, so that it may take flight in this aspiration and desire that the soul may have wings."

"This peaceful slumber, this blessed sleep which unites the soul with God was experienced by David when he said in the fourth Psalm: 'In the quietness and peace of his secret hiding place, in which God is found within the interior of the soul, I will both lay me down in peace and sleep — in the peace of this my Lord.'"

"The soul which is skilled in quiet contemplation sleeps in this way as touching temporal things, and takes so little heed of them because it is coming so near to God that for love of Him cannot keep from neglecting the things to which it is obliged by charity and

obedience and by the dire necessity of satisfying its own genuine earthly needs. Now the neglect of these transient and fleeting things withdraws the soul from all that is transitory as far as its affections are concerned, and the burning desire for eternal blessings raises it to the level of that world which will endure for ever. So the neglect of the present and desire for the future causes the soul to lie, as it were, mortified, asleep, and suspended midway between two domains, to wit, this present death and the life which is to come".

(1482–1540)

— Bernardino de Laredo

"Just as there are certain things which help devotion, so there are others which impede it. Among the latter sin is the first, and not merely mortal, but venial sins also; for these, although they do not deprive us of charity, diminish the fervour of charity, which is practically the same thing as devotion. Consequently we should be very much on our guard against them, not so much for the evil they work in us, as for the great good of which they despoil us.

A second hindrance is the

excessive remorse of conscience, proceeding from other sins; for it disturbs and casts down the soul, frightens it and makes it unfit for every good work.

Scruples, for the same reasons, constitute another hindrance. They are like thorns allowing the soul no rest, so that it can neither repose in God nor enjoy true peace.

Every kind of bitterness and sourness of heart and unreasoning depression are also hindrances, for one can hardly relish then the taste and sweetness of a good conscience and of spiritual joy.

Gourmandizing is a further hindrance; cares are like the flies of Egypt which distress the soul and prevent it from enjoying that spiritual rest which is experienced in prayer. It is precisely then, more than at other times, that they disturb the soul and turn it away from the exercise.

Too many occupations are also hindrances, for they take up a lot of time, stifle the soul, and leave a man without leisure or

heart for Divine things.

Pleasure and worldly consolations also hinder a man from prayer. "He who devotes himself overmuch to the delights of the world," says St. Bernard, "does not deserve those of the Holy Spirit."

Delicacy and abundance in food and drink ~~also hinder a man from prayer~~ form another hindrance especially long-drawn-out repasts. These are a very bad formulation for spiritual exercises and devout watching. When the body is weighed down and charged in excess with food, the soul is very unfitted to soar aloft.

The vice of curiosity in the senses and in the intellect is a hindrance too. Seeking to hear and to see all sorts of things, wishing to have a hint of things that are pretty or quaint or occasionally useful, all this takes up time, embarrasses the senses, disturbs the soul and diverts it in every direction, and thus impedes devotion.

Finally any interruption of these holy exercises, unless for a good and reasonable reason, is a hindrance, for, as a learned

writer says, "the spirit of devotion is something very delicate, and once it goes, it either does not return at all, or, at least, only after much difficulty. As the tree needs water, and the human frame its regular nourishment, in default of which they wither and weaken and die, so it is with devotion, when the waters of consolation and its nourishing dews are drawn away from it."

"He does much in the eyes of God, who does all he can, though it be but little. God does not consider so much a man's capability as his good will in doing all that is, for him, possible. He gives much who longs to give much, and does actually give all he has, keeping nothing for himself. It is one great thing to spend much time in prayer, when devotion is slight, but a growing humility, and patience and perseverance in well-doing, that is indeed much."

"On these occasions — that is, temporary lack of spiritual consolation — it is also necessary to be more on one's guard than at other times; and more careful, keeping diligent watch over oneself, and with much attention

examining our thoughts, words, and actions. Since we lack the spiritual delight which is our dower in the cloister, we must make up by care and diligence for our deficiency in grace. "When you come to such a passage as this," says St Bernard, "you must realize once for all that the watchmen who guarded you are asleep, and that your own sheltering walls have fallen. You are remaining, hope & property is in your own arms. It will be your diligence in danger, but your sword and your shield in the fight. Oh, how great is the glory of a soul which fights in this manner, defending herself without shield, conquering though unarmed, strong though defenceless, struggling alone in the conflict, with no right to have her company but her own audacity and courage!"

(1499-1562)

— St. Pedro de Alcantara

(from his famous small book "Tratado de la oracion y meditacion" or Treatise on Prayer or Meditation)

During the years of his spiritual and religious activities he used to say: "My body and I have made a compact. While I live in this world it is to suffer without ~~remission~~ intermission, but when I reach Heaven I will give it eternal rest".

"May my soul, O Lord, die not the death of the righteous, but the death of angels"

— St. Bernard.

"Who, O Lord, is all my well-being and my final goal but Thyself? Thou art the goal of all my journeys, the one safe harbour of my voyages, the end of all my desires. What can man desire that is not found in the ocean of Thy goodness rather than in the wretched and muddy pools of creatures? Foolish lovers that love the shadow and despise the substance, that go to fish in dirty pools and forget the sea! May I love Thee, O Lord, with the straightest and purest love!"

— Fray Luis de Granada (1504

"How, Lord, are we to conduct ourselves with regard to womankind?"

'Don't see them, Ananda!'

'But if we see them, what are we to do?'

'Abstain from speech'.

'But if they should speak to us, what are we to do?'

'Keep wide awake'.

— Gautama the Buddha

(by Dr. Radhakrishnan, Hind Kitabs (1946), Bombay)

"O Disciples, there are three things whom secrecy belongs and not openness. Whom secrecy belongs to women, not openness; secrecy belongs to priestly wisdom, not openness; secrecy belongs to false doctrines, not openness. The doctrines and the rules proclaimed by the perfect Buddha shine forth all the world and not in secret".

— (ibid)

"My action is my possession; my action is my inheritance; my action is the matrix which bears me; my action is the race to which I belong; my action is my refuge".

— (ibid)

"As a mother, at the risk of her life, watches over her only child, so let every one cultivate a boundless love towards all beings".

— (ibid)

Faith and Hope are mutually
involved and inseparable. Faith springs from
the divinely implanted germ of Hope, which
its turn, is developed by Faith & its fruit
strength, while from both united springs
Hope joyful yearning towards ultimate
perfect fruition of the object of love".

Here the suggestive regarding
the essential pillars of Christian virtue
along with these, indeed, he recognises the
old four-fold platonic scheme of virtues,
namely, of Temperance, Fortitude, Justice
and Prudence, which he also explains
as being equally the expressions of the
central Christian virtue of Love:

"Temperance is love keeping
itself uncontaminated for its object,
Fortitude is love readily enduring all
for the beloved's sake, Justice is love serving
only the beloved and, therefore, rightly
governing. Prudence is love discriminating
choosing the things that help, and
rejecting the things that hinder".

— Pathway to God in Augustine's Literature
Chapter 1 by Marsh.

The [illegible] of God is in the mind of man.

— Menander

Reputation is [illegible] of [illegible] but not [illegible] of [illegible].

One is [illegible] [illegible] themselves.

Such [illegible] [illegible] and intellectuals [illegible] [illegible] spirituality.

Aims of a higher order, even though they be only partially fulfilled, are in themselves more valuable than lower ones entirely fulfilled. — Goethe.

If you pursue good with labour, the labour passes away, but the good remains; if you pursue evil with pleasure, the pleasure passes away but the evil remains — Cicero

Man would be [illegible] happy if these two words, mine and thine [illegible] [illegible]

— Maxim [illegible]

He is truly rich who [illegible] and he is truly poor who covets all — Seneca.

He is sufficiently learned that knows what he does not know, and is wise enough [illegible] — Cic

Within a cavern of man's trackless spirit
Is throned an Image so intensely fair
That the adventurous thoughts that wander near it
Worship, and as they kneel, tremble and wear
The splendour of its presence, and the light
Penetrates their dream-like frame
Till they become charged with the strength of flame.

— Shelley.

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YOGA AND WESTERN PSYCHOLOGY - Geraldine Coster

The path to spiritual reality lies through mental and emotional awareness and the attainment of this awareness is one of the most subtly difficult and absorbingly worth-while adventures a human can undertake.

Parents and social tradition construct round us in childhood a world of fantasy. The majority of us at adoloscence make an abortive attempt to break away but return for a time. Many are content, thereafter to spend their lives in the fantasy world because it appears pleasenter. Others somehow realize the unreality and sincerely desire to break through, but themselves unwilling to face the tremendous cost. A few, like Prince Gautama, are resolute to cut their way out . . . . . .

The stuggle is in essence the effort to disentangle truth and reality from the impenetrable jungle of habit conditioned by emotion in which it has become entangled . . . . The true adventurer in the world of spirit, the man who has the courage to insist that there is something behind the painted drop-scene, has to learn the futility of every form of exterior support, to achieve security by finding a centre of gravity within himself

The person who genuinely wishes to become a skilled musician will perhaps practise six or eight hours a day regularly, it may be with fatigue, hardship and self-denial. But he undergoes the discipline because he himself desires it; and if he omits his practising through laziness or self-indulgence, he regards his omission as folly and not as a moral guiltiness. But to omit or fall short in religious exercises is usually regarded as a spiritual back-sliding or a sin against God! The vast importance of the difference between self-determined activity and compulsive activity is seldom clearly recognised, though it is basic. It is when undertaken from the former point of view that Yoga training becomes effective.

I would once more reiterate that extension and intensification of consciousness are attainable by the individual who is prepared to pay the price of achieving self-awareness and that no price is too great to pay for that attainment.

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